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THE
BOOK OF NEHEMIAH

WITH EXPLANATORY NOTES

BY

THE REV. H. LINTON, M.A.

1/6

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A hand-drawn map titled "PLAN OF JERUSALEM". The map shows the city's irregular wall with several gates. Key features include:

- Top Wall:** Labeled with "8 Verse", "Verse 6 & II.20", "II Verse", "Verse 1", and "Verse 1 & 32".
- Left Wall:** Labeled with "Verse 13" and "Ch. II. 13.". A small section is labeled "D".
- Bottom Wall:** Labeled with "15 Verse" at two points.
- Internal Features:**
 - "Tyropæon Valley" and "Tyræopæon Valley" are labeled vertically in the center.
 - A rectangular area is labeled "Temple of Solomon" with "Courts" on either side.
 - "Ophel" is labeled near the temple.
 - "Siloam" is labeled near the bottom right corner.
- Other Labels:** "Verse 17 to 25" is written along a dashed line, and "Verse 26 to 32" is written near the bottom right.

The title "PLAN OF JERUSALEM" is printed in bold capital letters at the bottom right.

The Arrows at D indicate the direction taken by the 2 Companies of Priests & when dedicating the Walls Ch III 31 38

PHILIPS' SERIES OF SCRIPTURE MANUALS.

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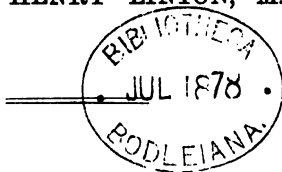
WITH EXPLANATORY NOTES

AND

APPENDICES.

BY

THE REV. HENRY LINTON, M.A.



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INTRODUCTORY NOTICE.

Attention is invited to the following points in the use of this Manual :—

- 1.—Key words are prefixed to each paragraph of the text, in order that the subject may be more easily apprehended.
- 2.—Chapter and verse are also inserted, that information may be the more readily traced.
- 3.—A list of authorities consulted in compiling this Manual is appended, and reference inserted in the Notes, that young students may have confidence in their answers, and also that they may know where to find fuller information, should they desire to attain to it.
- 4.—Maps are strongly recommended, one showing the route from Persia to Palestine; another showing—on a larger scale—the geographical limits of Jewish territory in the time of Nehemiah.
- 5.—From the character of the questions given by Examiners, it will be evident that no Manual can enable students to answer questions purely on the text (*see Ques. 4 and 5*). Our readers are then recommended to study the *text* carefully, and mark for themselves all words and expressions that are likely to be required.

LIST OF BOOKS REFERRED TO.

Speaker's Commentary.

Scott's Commentary.

Matthew Henry's Commentary.

Smith's Dictionary of the Bible.

The Old Testament, by Dr. Townsend.

The Scriptures Arranged (on the basis of Dr. Townsend's Work). By the Rev. Henry Linton. Third Edition.

Commentary on the Old and New Testaments. (Brown, Jamieson, and Fausset.)

Horne's Introduction to the Holy Scriptures. 5 vols.

Connection between the Old and New Testaments. By Dean Prideaux. 2 vols.

Notes on Ezra. By J. Davies.

The following *abbreviations* are employed in the Notes:—

For the Speaker's Commentary—*Sp. Com.*

Brown and Fausset's Commentary—*Br. and F.*

The Septuagint Version—*Lxx.*

When a Commentary is referred to, *ad locum* is employed to indicate the same Book, Chapter, and Verse.

SKETCH OF PERSIAN HISTORY, FROM THE TIMES OF DARIUS THE MEDE.

See "*Notes on Ezra*," p. 9.

Darius the Median, referred to by Daniel (ch. v. 31), is known in history as **Cyaxares**, the son of **Astyages**, king of Media, and the uncle of Cyrus on the mother's side, **Cambyzes**, the father of Cyrus, having married **Mandane**, the daughter of **Astyages**, and sister of **Cyaxares**. In 559 **Cyrus** is summoned to his uncle's aid, in order to destroy the coalition entered into against him by the **Lydians** and **Babylonians**. **Cyrus** defeats **Neriglissor**, king of **Babylon**, and afterwards overcomes the **Lydians** at the river **Halys**, B.C. 549, taking **Croesus**, their king, prisoner (*Solon, one of the seven wise men, was then at his court in Lydia*). In the year 539 he lays siege to **Babylon**, at that time governed by **Belshazzar** (*Labynitus, the king, being absent*), and eventually enters the city through the bed of the river **Euphrates**.

Cyrus the Great begins his sole reign on the death of his uncle. In 538 he issues his famous decree in favour of the Jews. In consequence of this decree, many of the Jews return, under **Zerubbabel** and **Jeshua**, to their own land, and rebuild their City and Temple. In 529 **Cyrus dies**, according to **Xenophon**, in his bed; but according to **Herodotus**, he was slain by **Tomyris**, the queen of the **Massagetae**.

Cambyzes, son of **Cyrus**, succeeds to the throne. His conquest of **Egypt**, 525 (fulfilling thus in part **Ezekiel's** prediction, ch. xxx. xxx.), and his unsuccessful expedition against **Ethiopia**, are the chief events of his short reign. Among other acts of cruelty, amounting almost to madness, he murdered his brother **Smerdis**. He also first married and afterwards murdered his sister **Meroc**.

Smerdis, 522, *the Magian*, usurped the throne, assuming the name of the murdered Smerdis; but he was dethroned by **Darius Hystaspes**, 521. In order to strengthen himself on the throne, he marries the daughters of Cyrus, Atossa, and Artistona. The principal events in his reign are the burning of Sardis by the Athenians and Ionians, and the *Expeditions against Greece*.

The 1st under **Mardonius**, 494, wrecked off Mount Athos.

The 2nd under **Datis and Artaphernes**, 492, during which was fought the battle of *Marathon*, 490, in which *Hippias*, one of the sons of *Peisistratus*, was slain.

Xerxes, 485, succeeds on his father's death, and undertakes the 3rd Expedition against Greece in person, 480, during which were fought battles at Thermopylae, at Salamis (*after which Xerxes fled from Greece, leaving Mardonius in command*), also at Plataea and Mycale (*on the same day*), and in 469 the battle is gained by Cimon, son of Miltiades, at the Eurymedon. Xerxes is murdered in 464.

Artaxerxes Longimanus (*the longhanded*), 464. The chief events of his reign are as follows.—He suppressed a revolt of the Egyptians (*in which they were aided by the Athenians*), and put *Inarus* their king to death. In 469 Cimon again defeats the Persians in a sea fight off Cyprus. In 457, *Ezra*, and in 445, *Nehemiah*, are permitted to visit Judea, and to rebuild the *walls of the city* (the city and temple had been rebuilt under Zerubbabel and Jeshua). (This was the Ahasuerus who married Esther, according to Dean Prideaux).

Xerxes II, 424, reigns only 45 days. He is succeeded by **Sogdianus**, an illegitimate brother, who after six months was slain by

Darius Nothus (the illegitimate), 423. This king is known chiefly as the father of *Cyrus the Younger*.

Artaxerxes Mnemon, 405. Soon after his accession he is attacked by his brother *Cyrus the younger*, who is aided by Greeks. The expedition (the *Anabasis of Xenophon*) is defeated at the Battle of Cunaxa, 401, and *Cyrus* slain.

Artaxerxes III, or *Ochus*, 385, murders his predecessor and his family, suppresses a revolt in Egypt, and slays *Apis*, their calf-god. He is slain by *Bagoas*, an Egyptian.

Arses, 338, the younger son of Artaxerxes, is put on the throne by Bagoas, whose intention was to reign really while Arses was nominally king, but finding him determined to avenge his father's murder, he slays him, and elevates

Darius Codomanus, 336 (short handed), who destroys Bagoas. Last king of Persia, defeated at the battles of Granicus, Issus, and Arbela, by Alexander the Great, who closes the Persian Empire.

THE TIMES OF NEHEMIAH.

1. **Rome.**—From the Tabular View appended to this book it will be seen that the Kingdom of Rome, founded by Romulus in 753, had been brought to a close, by the crimes of the last king, Tarquin the Proud, and other members of his family, after 240 years' duration, B.C. 510. Consuls having been appointed, the Republic, after the war with Lars Porcena and Tarquin, becomes firmly established; and while Ezra is revising the Scriptures in Judea, and Nehemiah is building the walls of Jerusalem, the infant Republic is contending with the various perils, (from the secessions of her plebeian order, and frequent wars with the neighbouring states,) which from time to time threaten to obstruct her path.

2. **Greece.**—In Athens, the fall of the Peisistratids, in the very year in which the Tarquins were expelled, (510), restores her people to freedom again. The War against Persia, with its connected events, unites nearly all the states in the earlier half of the century, while the latter half is taken up with the Sacred and Peloponnesian Wars. The Tabular View before referred to will show at a glance the principal events and great men of the period, contemporary with Ezra and Nehemiah.

3. **Egypt.**—Brought under the power of Babylon by Nebuchadnezzar in 572, this kingdom, once so powerful, became a prey to each succeeding conqueror,—to the Persians, under Cambyses, son of Cyrus, 525; and after a vain struggle, in which Inarus and Amyrtæus were aided by the Athenians, 414, their last king, Nectanebus, passed away, 350; and the prophet's words were fulfilled.—“*It shall be the basest of kingdoms.*”—(Ezek. xxix. 15.)

4. **Judea.** In order that our younger readers may have a clear knowledge of the events connected with the Restoration, a

sketch of events is here presented from the first return in 536, to the close of the Old Testament history.—

In 536. On the promulgation of Cyrus' decree (Ezra i. 1) the first band of exiles return under Zerubbabel and Joshua. . . . In the following year, 535, they begin to build the city and temple, but are hindered by the "people of the land," who influence by bribes the officers of Cyrus against their work. After 15 years (in 520) they resume the building, a decree having been issued by Darius in their favour (Ezra vi.), and in 5 years more the temple is finished, and dedicated B.C. 515. (This temple was 20 years in building, from the 2nd of Cyrus to the 7th of Darius.—(Prideaux's Connection, anno 515).

The narrative is here interrupted, 50 years intervening between chapter vi. and chapter vii. in the book of Ezra.

In 457 Ezra is sent to Jerusalem (Ezra ch. vii.) ; the second band of exiles return with him.

According to Dean Prideaux, Artaxerxes Longimanus, who was now reigning (see sketch of Persian History, p. 4), was the Ahasuerus of the Book of Esther, to whose influence with the king his favour towards the Jews is ascribed.

On reaching Jerusalem, Ezra finds that many abuses had crept in; he effects therefore a reformation, especially by inducing the people to put away strange wives (ch. viii.-x.) Zechariah's prediction of the glory of Christ's kingdom was now published (ch. ix.-xiv.)

In 445, 12 years after Ezra, Nehemiah is allowed to visit Judea, stirred up by a deputation which came from Jerusalem (Neh. i.-ii.) He succeeds, after hindrances from Sanballat and the Samaritan party, in building the walls after 52 days.

445 B.C.—According to Dr. Townsend, Nehemiah returns now to Persia, according to his promise (chap. ii. 6, and vii. 1-4), and after a brief stay there, "after certain days," was sent back to Judea, 444, as Governor, Tirshatha, under the king. Having governed Judea for 12 years (chap. xiii. 6), he went again to Persia, 438, but returns with fresh powers, and completes his work in Judea. The last Reformation of Nehemiah was in 409, under the priesthood of Joiada, son of Eliashib, who had defiled the Temple by allowing Tobiah to lodge there.

During Nehemiah's government, Ezra, the Priest, was revising the Hebrew Scriptures, and aiding him, by his influence, in his reformation. Malachi, the prophet, also lived then, and wrote his two predictions (chap. i. iii. 15, and chap. iii. 16, iv.) against the corruptions which had been introduced with the consent of the priests, during Nehemiah's absence in Persia (Neh. xiii. 3-6). It is thought also that Ezra composed the 1st and the 119th Psalms on the occasion of the *Reading of the Law* (Neh. viii). See Appendix on "*Synagogues*." The Temple on Mount Gerizim was built the year after Nehemiah's last Reformation, 408. Nehemiah having compelled the people to put away their strange wives, Manasseh, the son of Joiada the high priest, having refused to put away the daughter of Sanballat, his father-in-law built the Temple on Mount Gerizim (near Shechem), now *Nablous*, and made Manasseh high priest. *Prid. Connex.* vol. i. 396.

(These outlines should all be carefully studied, and the order of events seen with perfect clearness; after this is done, the Book itself can be read with profit.)

THE BOOK OF NEHEMIAH.

(By lxx. *Neemias*).

Title.—It is termed in some versions "the Second Book of Ezra," or Esdras, Athanasius, Chrysostom, and other eminent men having supposed that it was written by Ezra; but it is correctly termed in all modern Hebrew bibles the Book of Nehemiah, from its author.

Author.—That Nehemiah, cup bearer to Artaxerxes Longimanus, was the author of this book, there is no good reason to doubt. It is written in his name; and what is not by any means usual, it is written also in the first person. See chap. ii, 9, 16, &c.

Some modern critics, however, think that the words *Div're Nehemeyah* ("the words of Nehemiah"), with which this book begins in the Hebrew text, are not to be understood as referring to Nehemiah as author, but only to the events of his life and government; and in support of this view they allege that although the first person is employed by the writer in the earlier part of the book (ch. i. to vii. 5), in the latter part (ch. viii. to x. 39), the third person is used.

This objection, however, is easily removed, for while the use of the first person decides the question of authorship, the change to the third person in ch. viii. to x. 39, is easily accounted for on the supposition that "*written documents*" were incorporated with his narrative, the insertion being made under his eye, and by his own hand, as compiler of the work.—"*Brown and Fausset's Com.*"

A second objection is drawn from the registers of names found in ch. xii, in which we find the name of Jaddua, who lived in the time of Alexander the Great; but this part of the register (ch. xii. 10-26), was added by "*the Great Synagogue*" in the time of Simon the Just, when the canon of scripture was finally closed. See *Appendix, H.*

Authenticity and Inspiration.—The authenticity of the history has never been called in question, and its inspiration rests on the same ground as that of the other Old Testament Scriptures—see Luke xxiv. 44; Nehemiah being included in "*the Prophets*," see catalogues of Old Testament Scriptures in "*The Scriptures Arranged*," pp. 29, 30, or in *Prid. Connex.* vol. i. pp. 316-319.

Style and Language.—See tables on "*Hebrew Literature*" *Appendix.* It is written in Hebrew, under what is known as the "*leadern age*" (see *Scriptures Arranged*, p. 16), and contains therefore admixtures of foreign words and names, Persian and Chaldee—as *Tirshatha*, for Governor, not found in the earlier periods.

Date.—It was written probably at different times, during the author's life in Judea, but as the *last Reformation* by Nehemiah was in the year 409, it may have been completed between that year and the close of the century 400.

Period comprised may be said to extend from 445 to 400, about 45 years.

Synopsis of Contents.—This book is divided by Horne into four parts:—

Part I.—Nehemiah's commission to rebuild the walls (ch. i-ii. 11).

Ch. i. 1-3.—His distress at the tidings brought by Hanani.

Ch. i. 4-11.—His prayer before "*the God of heaven*."

„ ii. 1-11.—He obtains leave to visit Judea.

Part II.—Account of the building of the walls (ch. ii. 12, vii. 4).

Ch. ii. 12.—The night visit round the city.

„ iii.—The names of the builders.

„ iv.—Opposition by Sanballat and Tobiah.

„ v.—The people are freed from their debts to the usurers.

Ch. vi.—The enemies' artifices to mar the work.

„ vii. 1-4.—Nehemiah *returns to Persia*, the walls having been finished in 52 days. See "*Notes*."

Part III.—The First Reformation by Nehemiah (ch. vii. 5, xii. 47), B.C. 444.

Ch. vii. 5.—*Second Commission* from Artaxerxes.

„ „ —The *Register* of the *first Caravan* under Zerubbabel.

Ch. viii.—The *Law is read*, and the Feast of Tabernacles kept.

Ch. ix.—A *Fast is kept*. The *Levites' confession*.

„ x.—The *Covenant* is renewed. Its points.

„ xi.—Lists of those who dwelt in Jerusalem.

„ xii.—Register of High Priests, Levites, and Singers.

„ „ 27-47.—Dedication of the walls. (*He returns again to Persia*, ch. xiii. 6).

Part IV.—The Second Reformation (ch. xii. 47-xiii).

Ch. xiii. 1.—He corrects various abuses which had crept in during his absence.

Scripture history (*of the Old Testament*) closes with this book.

ORDER OF EVENTS

AND

Chronological Arrangement of the Texts.

Ezra i.-vi.—Mission of Zerubbabel and Jeshua, B.C. 536.

(50 years intervene.)

Ezra vii.-x.—Ezra's mission, 457.

(12 years later.)

Neh. i.-vii. 4.—Nehemiah's first visit, 445.

Return to Persia. "Set Time," ch. ii. 4-5.

Neh. vii. 5-xii.—Comes to Judæa as Governor, 445-4.

Remains 12 years.

Neh. v. 14, xiii. 6, and viii. 9.

Neh. xiii. 6.—Again visits Persia to repel false charge, 438.

Returns *with fresh Commission*, and remains.

(Ch. xii. 10-26, is a Register of Names added to Nehemiah's book by the men of the Great Synagogue, under Simon the Just, 336.)

Ezra writes Ps. i. and cxix. on the Revision of the Scriptures.

Malachi writes his prophecies against the corruption prevailing during Nehemiah's absence.

NOTES

ON THE

BOOK OF NEHEMIAH.

CHAPTER I.

Nehemiah having learned from Hanani and others of the sufferings of the Jews in Jerusalem, fasts and prays. The subjects of his prayer.

Tidings from Jerusalem.—(v. 1) "*The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan, the palace, (v. 2) That Hanani, one of my brethren came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. (v. 3) And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.*"

Nehemiah's Prayer.—(v. 4) "And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, (v. 5) And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy, for them that love him and observe his commandments: . . . (v. 6) Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's

house have sinned. . . . (v. 7) *We have dealt very corruptly* against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. . . . (v. 8) Remember, I beseech thee, *the word that thou commandedst* thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: . . . (v. 9) *But if ye turn unto me*, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, *yet will I gather them* from thence, and will bring them unto the place that I have chosen to set my name there. . . . (v. 10) *Now these* are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. . . . (v. 11) O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For *I was the king's cupbearer.*"

"*The words of*" v. 1.—Prophetical books often begin thus, Jer. i. 1; *but no other historical book.* The words indicate that Nehemiah is the *author*, and also that in the *Sepher-Ezra*—the Book of Ezra, as this book and that of Ezra were termed—*Nehemiah's history begins here.*

Nehemiah, v. 1 (*comforted by Jehovah*), was apparently of the tribe of Judah, ch. ii. 3 and 5, "*the city of my fathers' sepulchres.*" There were two others of this name—one who had come back with Zerubbabel 80 years before, Ezra ii. 2; another, one of the builders, Neh. iii. 16.

"*And*," v. 1—rather "*Now*"—as frequently when it begins a sentence.

"*Chisleu*," v. 1—December. See Table of *Months and Festivals.*

"*Twentieth year*," v. 1—of Artaxerxes—as appears from ch. ii. 1.

"*Shushan*," v. 1, or Susa.—Capital of Susiana, a province of Persia, east of the Tigris. It was a winter residence of the kings. "*The Palace*," v. 1, was a distinct quarter of the city. According to Josephus, Nehemiah was walking round the palace walls, when he overheard persons conversing in Hebrew, and made enquiry as to the state of Judea.

"*Hanani*," v. 2.—In chap. vii. 2, Nehemiah calls him "*my brother*." He may have been only of *his kindred*. It is thought that Hanani and "*certain men of Judah*" were sent as a deputation from Jerusalem to solicit protection from the king against their enemies.

"*Escaped*," v. 2.—Who had been left in the land at the time of the captivity, 2nd Kings xxv. 22; Jer. xl. 7-12. The words, however, may include those who had returned under Zerubbabel, 536. Ezra i. 1, 2.

"*In the province*," v. 3.—Judea—now no longer a kingdom, but only a province under foreign rule. Ezra ii. 1.

"*And reproach*," v. 3.—by the Samaritans. Ch. iv. 1-4.

"*The wall*," v. 3—"is broken down."—As left by the Chaldeans. 2 Kings xxv. 10; Jer. lii. 14. Ezra's commission extended only to the city and temple. In Ezra iv. 12-16, we have a *false statement*, made by their enemies in order to prejudice the king against them; for the walls had *not* been rebuilt under Ezra.

"*The gates thereof*," v. 3.—No reference to the burning of the gates is found in the history—2 Kings; but we learn from the Assyrian sculptures that it usually followed the destruction of the walls.—*Sp. Com.*

"*The God of Heaven*," v. 4.—This is a Persian, not a Jewish title of God. Its frequent occurrence in this book proves it to have been written under the Persian Period, 536-336.

"*And said*," v. 5.—The subjects of his prayer are as follows:—

- a. He recognises, v. 5-6, the "*terribleness*" of God, who would have scattered their enemies *according to his Covenant with his people*, were it not for their sins. Deut. vii. 9.
- b. He *confesses*, v. 6-7, *in the name of the people*, v. 6, the utter *corruption* of which they have been guilty.
- c. Yet he pleads, v. 8-9, God's promises "*to gather them again*" if they turned to him, v. 8-9. Deut. iv. 29, xxx. 2-5.
- d. In v. 10 he shows that *some at least* ("*Now these*," &c.) *had turned to him*,—those who had gone up with Ezra, and asks for God's mercy still, *according to his Covenant*.

"*The great and terrible God*," v. 5, taken from Deut. vii.

21. and 2. See also ch. ix. 14, and ix. 32, and compare Daniel's prayer, Dan. ix.

"*The word that thou commandedst,*" v. 8.—No particular passage is here referred to; but the words which God spake at different times to Moses, Lev. xxvi. 38-44. Deut. ix. 25-31, xxx. 1-5.

"*In the sight of this man,*" v. 11.—Either because the name was suppressed in prayer; or because in God's sight the king is only a man.—*M. Henry.*

"*I was the king's cupbearer,*" v. 11.—Lit., I was a cupbearer to the king—one of his cupbearers—giving the king to drink, hence *butler*. Gen. xk. 1, &c.

CHAPTER II.

Artaxerxes, having learned the cause of Nehemiah's sadness, sends him to Jerusalem with a commission to build and restore the walls. His arrival at Jerusalem, to the disappointment of the enemies of the Jews. His night visit to the walls. He exhorts the Jews to build at once.

His Request of the King.—(v. 1) "And it came to pass in the month *Nisan*, in the twentieth year of Artaxerxes the king, *that wine was before him: and I took up the wine, and gave it unto the king.* Now I had not been *beforetime* sad in his presence. (v. 2) Wherefore the king said unto me, *Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart.* Then I was very sore afraid, (v. 3) And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the places of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? (v. 4) Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. (v. 5) And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldst send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. (v. 6) And the king said unto me, (*the queen also sitting by him,*) For how long shall thy

journey be? and when wilt thou return? So it pleased the king to send me; *and I set him a time.* (v. 7) Moreover I said unto the king, If it please the king, let letters be given me *to the governors beyond the river*, that they may convey me over till I come into Judah; (v. 8) And a letter unto Asaph the *keeper of the king's forest*, that he may give me timber to make beams for *the gates of the palace* which appertained to the house, and for the wall of the city, and *for the house that I shall enter into.* And the king granted me, *according to the good hand of my God upon me.*

His Journey to Jerusalem.—(v. 9) "Then I came to the governors beyond the river, and gave them the king's letters. *Now the king had sent captains of the army and horsemen with me.* (v. 11) When Sanballat the *Horonite*, and Tobiah the *servant*, the Ammonite, heard of it, *it grieved them exceedingly* that there was come a man to seek the welfare of the children of Israel. (v. 11) So I came to Jerusalem, *and was there three days.*"

Night visit round the Walls.—(v. 12) "And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem neither was there any beast with me, save the beast that I rode upon. (v. 13) And I went out by night by the *gate of the valley*, even before the *dragon well*, and to the *dung port*, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. (v. 14) Then I went on to the *gate of the fountain*, and to the king's pool: but *there was no place for the beast that was under me to pass.* (v. 15) Then I went up in the night by the *brook*, and viewed the wall, *and turned back* and entered by the *gate of the valley*, and so returned. (v. 16) And *the rulers knew not* whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor *to the rest that did the work.*"

His Address to the Elders.—(v. 17) "Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. (v. 18) Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, *Let*

us rise up and build. So they *strengthened their hands* for this good work."

Samaritan opposition.—(v. 19) "But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and *Geshem the Arabian*, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye *rebel against the king*? (v. 20) Then answered I them, and said unto them, *The God of heaven*, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem."

"*In the month Nisan*," v. 1.—Four months, therefore, had passed since the events of the 1st chapter before he made this request, for Nisan corresponds with our March and April. The Hebrew name for the month was Abib, Nisan being of *Persian origin*.

"*I took up the wine and gave it.*"—Before presenting the wine to the king, the cupbearer poured a little into his left hand and drank it. This was done lest a cupbearer should poison the king through the wine.

"*Why is thy countenance sad?*" v. 2.—Signs of sorrow were not allowed in the king's presence. Esther iv. 2.

"*Then I was very sore afraid*"—lest the king should connect his troubled countenance with some supposed design against his person, and put him to death *on mere suspicion*. Dan. ii. 12, 13; v. 19.

"*The place of my fathers' sepulchres*," v. 3 (see also v. 5) —"*City of*," &c.—From these words it is fairly concluded that Nehemiah belonged to Jerusalem, and was *of the tribe of Judah*.

"*So I prayed to the God of heaven*"—that is, *mentally*, being in the king's presence. As in Gen. xxxii., so here also prayer and prudent effort are combined.

"*The queen also sitting by him.*"—Herodotus states, ch. lx. 110, that kings' wives were sometimes present at banquets. This, however, seems to have been in private. According to general opinion the "*queen*" here referred to was Esther, and the king, *Ahasuerus*—the word Artaxerxes meaning *the great king*, and therefore only a title. *The Ahasuerus, the great king*.

"*I set him a time.*"—Most probably not exceeding 12 months. It is not likely he would *at this time* have asked

to be allowed to remain for 12 years. See ch. xiii. 6, and v. 14; but see "*Order of events*," and "*Times of Nehemiah*," *Judea*. On his arrival in Judea he hastens the building of the walls, so that they were finished in 52 days. Returning then to Persia, according to this promise, he receives his commission as *governor*, ch. vii. 70.

"*Governors beyond the river*," v. 7.—Satraps governed the provinces under Persian rule. "*Beyond the river*" means here to the west of the *Euphrates*, Susiana being on the east of it. The *Persian Empire* extended at this period from the Mediterranean Sea to the River Indus, and was divided into two parts by the *Euphrates*. In Ezra v. 3-4, the words "*on this side the river*," mean, of course, the western or Judean side, the speakers being in Judæa; but in Nehem. ii. 7, "*beyond the river*" means also the western or Judean side, the speakers being in Susa—east of the *Euphrates*. See Ezra viii. 36.

"*Convey me*," v. 7.—Ezra refused an escort—Ezra viii. 21-23—for he was a Priest, and his a *sacred* mission to build the city and temple. Nehemiah's object was to secure protection for his people against their enemies; hence the king's authority to rebuild the walls, and his continued protection was *necessary*. See v. 9.

"*Keeper of the king's forest*," v. 8.—The forest of Lebanon, according to Bp. Patrick, 1 Ks. v. 5-10. In the *Speaker's Commentary* it is described as a park in the neighbourhood of Jerusalem, perhaps where the "*Gardens of Solomon*" were. This view is fairly tenable from the translation of this word in Eccles. ii. 5, and Cant. iv. 13—*Orchard*. The word here translated "*forest*" is *pardes*, rendered through the lxx. a *paradise* or *park*. The derivation *peri* round, and *dazza* a wall, seems to indicate a walled enclosure.

"*The gates of the palace*," v. 8.—*Birah*, a fortress rather than a palace. It lay close to—"appertained to"—the "*house*" or temple. This fortress now mentioned for the first time was known in the time of the *Romans* as the tower *Antonia*.

"*The house that I shall enter into*," v. 8.—the Governor's house—Nehemiah's own dwelling. There are thus three buildings indicated here. The *house* (Temple), the *palace* (fortress) near to it, and the governor's house.

"*According to the good hand of my God*," v. 8.—Ezra—

ch. vii. 6, and viii. 22—and Nehemiah both ascribe all good to God.

"*The King had sent captains,*" v. 9.—An escort. See v. 7, and Ezra viii. 22.

"*Sanballat,*" v. 10,—probably a *Babylonian* name, from *Sin*, the moon god, as in Sennacherib, and *Balato*, eminent, as in Bel-balatu.—*Sp. Com.*

"*Horonite,*" v. 10.—A native of one of the Bethhorons, the upper or the lower, Josh. xvi. 3-5, 2 Ch. viii. 5, and therefore a Samaritan—"since the Bethhorons had belonged to Ephraim."—*Sp. Com.* In several other Commentaries the term Horonite is derived from *Horonaim*, a town in *Moab*, Isai. xv. 5. The latter is most probably the correct view, that Sanballat, the leader of the Samaritan party, was a *Moabite*.

"*Tobiah the servant,*" v. 10,—the slave. An Ammonite slave whom Sanballat employed as secretary, ch. vi. 17-19; or one who had been a slave and now freed; employed probably as district magistrate under the Syrian satrap. (Moab and Ammon had been subjugated by the king of Babylon, but afterwards restored under the Persians, according to *Jeremiah's prediction*, xlviii. 47, and xlix. 6).

"*It grieved them,*" v. 10,—probably because their chief city, *Samaria*, would necessarily decline if Jerusalem should be restored. See Ezra iv. 4-24, v. 6-17.

"*I was there three days,*" v. 11—before informing any one of his purpose. He seems to have been on this occasion for about 12 months there before returning, ch. ii. 6, and "*Order of events,*" pp. 4, 8.

"*The gate of the valley,*" v. 13.—Opening into the valley of Hinnom, which lay to the west and south of Jerusalem. It was near the modern *Jaffa gate*. 2 Chron. xxvi. 9.

"*The dragon well,*" v. 13.—Either because the spout was in the form of a *dragon's mouth*—*Brown and Fausset's Com.*—or from the serpentine course of the stream. In the *lxx.* it is rendered by "*mouth of the fountain of figs,*" in the *Syriac* by "*the fountain of the hills,*" and in the Arabic by "*the torrent.*"

"*To the dung port,*" v. 13.—A gate on the east of the city, by which offal was carried into the valley of Hinnom (Geheenna, N.T.), or through which there ran a sewer to the brook Kidron, and so into the valley of Hinnom.—*Brown and Fausset's Com.*

"*The gate of the fountain,*" v. 14.—of *Siloah*. A gate in the *Tyropæon Valley*, and not far from the fountain of *Siloah*, near to which lay the fount of *Ophel*, here called *the king's pool*, i.e., *Solomon's*, or *Hzekiah's*. (*Poole's Annot.*)

"*No place for the beast,*" v. 14.—There was too much rubbish about it.

"*By the brook,*" v. 15,—*Kidron*. He was now on the east of the city, and turned back (not retraced his steps); but having examined the eastern wall, he turned westward, and having made the circuit of the city, returned, entering by the valley gate.

"*And the rulers,*" v. 16.—The elders or princes who had been in authority before he came. See *Ezra ix. 1*.

"*The rest that did the work,*" v. 16—"The labourers."—He had told none of his intention.

"*Let us rise up and build,*" v. 18.—This sudden resolution was formed, *Nehemiah* having not only mentioned God's favour to him, but the influence which he had exerted on the king's mind—"as also the king's words." They were unusually favourable, and to be ascribed only to the hand of God, v. 18.

"*Strengthened their hands,*" v. 18,—by resolution and mutual exhortation. Hag. i. 13-16; Heb. xii. 12.

"*Geshem the Arabian,*" v. 19.—*Sargon*, king of *Assyria*, had peopled *Samaria* with *Arabians*, hence *Geshem* takes part with the *Samaritan* party. Nothing more is known of *Geshem* but what is here said, and in vi. 1-5; iv. 7.

"*Against the king,*" v. 19.—of *Persia*: all were subject to him at this time.

"*The God of heaven,*" v. 20.—See v. 4, and *note*.

CHAPTER III.

The names of those who built the walls, and the portions of the walls which they severally built.

The Walls and its Builders; East Side.—(v. 1) "Then *Eliashib the high priest* rose up with his brethren the priests, and they builded the *sheep gate*; they sanctified it, and set up the doors of it; even unto the tower of *Meah* they sanctified it, unto the tower of *Hananeel*. (v. 2) And

next unto him builded the *men of Jericho*. And next to them builded Zaccur the son of Imri."

North Side.—(v. 3) "But the *fish gate* did the sons of Hassenaah build, who also laid the beams thereof, and *set up the doors thereof, the locks thereof, and the bars thereof*. (v. 4) And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam, the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana. (v. 5) And next unto them the Tekoites repaired; but *their nobles put not their necks to the work of their Lord*. (v. 6) Moreover the *old gate* repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof. (v. 7) And next unto them repaired Meletiah the Gibeonite, and Jadon the *Meronthite*, the men of Gibeon, and of Mizpah, *unto the throne of the governor on this side the river*. (v. 8) Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the *apothecaries*, and *they fortified Jerusalem unto the broad wall*."

West Side.—(v. 9) "And next unto them repaired Rephaiah the son of Hur, the *ruler of the half part of Jerusalem*. (v. 10) And next unto them repaired Jedaiah the son of Harumaph, *even over against his house*. And next unto him repaired Hattush the son of Hashabniah. (v. 11) Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the *other piece*, and the *tower of the furnaces*. (v. 12) And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, *he and his daughters*. (v. 13) The *valley gate* repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate."

South-East Side.—(v. 14) "But the *dung gate* repaired Malchiah the son of Rechab, the ruler of part of *Beth-haccere*; he built it, and set up the doors thereof, the locks thereof, and the bars thereof. (v. 15) But the *gate of the fountain* repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the

bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David. (v. 16) After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty."

City of David.—(v. 17) "After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Has-habiah, the ruler of the half part of Keilah, in his part. (v. 18) After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah. (v. 19) And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury, at the turning of the wall. (v. 20) After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest. (v. 21) After him repaired Meremoth the son of Urijah, the son of Koz, another piece, from the door of the house of Eliashib even to the end of the house of Eliashib. (v. 22) And after him repaired the priests, the men of the plain. (v. 23) After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah, the son of Ananiah, by his house. (v. 24) After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner. (v. 25) Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh. (v. 26) Moreover, the Nethinims dwelt in Ophel, unto the place over against the water gate toward the east, and the tower that lieth out. (v. 27) After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel. (v. 28) From above the horse gate repaired the priests, every one over against his house. (v. 29) After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate. (v. 30) After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber. (v. 31) After him repaired

Malchiah the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against *the gate Miphkad*, and to the going up of the corner. (v. 32) And between the going up of the corner unto *the sheep gate* repaired the goldsmiths and the merchants."

"*Eliashib the high priest*," v. 1.—He was grandson of Jeshua. See ch. xii. 10, xiii. 2; and Zech. iii. He was the *first high priest* after the return from Babylon. His grandson married a daughter of Sanballat, ch. xiii. 28. The priests set an example by undertaking the wall adjacent to the temple.

"*The sheep gate*," v. 1.—Either a gate not far from the Pool of Bethesda, originally perhaps a sheep-pool—John v. 2; *Sp. C.*—or a gate opening on the sheep market.

"*They sanctified it*," v. 1.—Having finished their own portion near the temple, they sanctified it by a formal ceremony; afterwards, when the whole of the walls were completed, they were all dedicated, ch. xii. 27-43.

"*Set up the doors thereof*," v. 1.—The doors were not actually set up until after this time, ch. vi. 1. Here we are merely informed that the priests did *all the work*, at whatever time completed.

"*The tower of Hananeel*," v. 1.—Often referred to; Jer. xxxi. 38, Zech. xiv. 10, &c.

"*Tower of Meah*," v. 1.—*Meah* means *a hundred*; and some suppose the sense to be, *a hundred cubits of the wall* they sanctified, even unto the tower of Hananeel. The "*tower of Meah*" occurs only in Nehemiah.

"*The men of Jericho*," v. 2.—The people of the towns here mentioned built those portions of the walls which were nearest their own city. We have therefore, in the position of the villages, a fair indication of the position of the walls built, whether on the *east*, as in v. 1-2; on the *north*, v. 3-7; on the *west*, as in v. 8-13; or on the *south*, in v. 14-16,—the remaining verses to 32 referring to the *city of David*. See *Smith's Dictionary*, &c.

"*The fish gate*," v. 3.—In the north of the city, east of the *Damascus gate*, by which fish was brought in from the *Jordan* and the *Sea of Galilee*.

"*The locks thereof, and the bars*," v. 3.—The word rendered by *locks* may mean *cross bars* for fastening the gates; and instead of *bars* we should have had "*catches*" for the

bars to rest in.—*Sp. Com.* But as *keys* are traced in Assyrian ruins 200 years earlier than Nehemiah's time—see also Isa. xxii. 22—may the words not be correctly translated locks and bars after all?

"*Nobles put not their necks,*" v. 5.—Helped not in the work. See Judg. v. 23.

"*The old gate,*" v. 6.—Probably the *Damascus* gate, in the north wall.

"*Meronthite,*" v. 7.—A town apparently dependent on Mizpah. 1 Chron. xxvii. 30.

"*Unto the throne,*" v. 7.—The men of Gibeon and of Mizpah, even including those who were not under Nehemiah, but under a Syrian governor, helped in the work, ch. i. 7.

"*Apothecaries,*" v. 8.—Preparers of perfumes, ointments, &c.—*Gesenius*.

"*Fortified,*" v. 8.—See margin "*left.*" The broad wall was a portion on the western corner, about 400 cubits in length, which had been so strongly built by Uzziah, that the Chaldeans left it standing. The people now building fortified (see iv. 2) up to this wall, which, having been built of double width, did not need repairing.

"*Ruler of the half part of Jerusalem,*" v. 9.—Chief of the half district or circuit round the city.—*Brown and Fausset's Com.* In v. 12 we have the ruler of the other half.

"*Even over against his house,*" v. 10.—The inhabitants of Jerusalem were arranged on the same principle as the dwellers in the neighbouring villages; in each case they built the part of the walls nearest their dwellings. See v. 2 and note.

"*The other piece,*" v. 11.—Lit., another piece, or a *second measure*, margin. Some being able to finish a second part, as well as that first assigned to them.

"*The tower of the furnaces,*" v. 11.—A tower on the west or north-west angle. The origin of the name is not known.—*Sp. Com.*

"*He and his daughters,*" v. 12.—The daughters aiding, perhaps, by contributing to the expenses, though *not* by personal labour. They may have been heiresses or rich widows.—*Brown and Fausset's Com.*

"*The valley gate,*" See ch. ii. 13, and note.

"*The dung gate,*" v. 14. See ii. 13, and note.

"*Beth-haccerem*," v. 14.—A city of Judah, now Bethulia, on a hill known as the Mountain of the Franks—between Jerusalem and Tekoa.

"*The gate of the fountain*," v. 15.—Siloah, south-east of Jerusalem, ch. ii. 14.

"*The king's garden*," v. 15.—See 2 Kings xxv. 4, "at the junction of the two valleys *Hinnom* and *Kidron*," near the mouth of the Tyropœon.—*Sp. Com.*

"*The stairs that go down*," v. 15.—A flight of steps *still to be seen*, which led from the low valley of the Tyropœon up the sides of *Ophel* to the *City of David*, south of the temple.—*Sp. Com.*

"*Bethzur*," v. 16,—now Beitsur, between Hebron and Jerusalem, Josh. xv. 58.

"*Sepulchres of David*," v. 16.—An excavation in the rock, near the temple—Ezek. xliii. 9—on its western side.—*Sp. Com.*

"*The pool that was made*," v. 16,—probably by Hezekiah, in the valley of the Tyropœon. 2 Ks. xx. 20, Isa. xxii. 9-11, 2 Chron. xxxii. 3-4, 30.—*Sp. Com.*

"*The house of the mighty*," v. 16.—Probably a guard chamber for soldiers.

"*In his part*," v. 17.—Rather "*for his part*" (*of Keilah*). Wrought on behalf of their own division of Keilah. See v. 18.

"*Bavai*," v. 18.—The true reading was *Binnui*, not *Bavai*, as appears from v. 24, and ch. x. 9.

"*At the turning of the wall*," v. 19.—Crossing the Tyropœon, not far from Siloah.

"*The Armoury*," v. 19.—North-western angle of the *City of David*.—*Sp. Com.* Others place it at the south of Jerusalem.

"*Men of the plain*," v. 22,—of Jordan; or, perhaps, as in ch. xii. 28, of the plain country round Jerusalem.

"*The king's high house*," v. 25.—A watch tower near the palace.

"*The court of the prison*," v. 25.—Near the palace, ch. xii. 39.

"*Nethinims*," v. 26 (from *nathan* = he gave).—Persons given to the sanctuary, ch. vii. 46-60, x. 28, xi. 3-21; with Numb. iii. 9, xxx. 47. The term *Nethinims* included also the *Gibeonites* (Josh. ix.) and others. See "Notes on Ezra," ch. ii. The first *Nethinim* were therefore the

Levites given to "Aaron and his sons," Numb. iii. 9; but afterwards it became almost "*a distinctive title of the Gibeonites.*"—*Br. and F.*

"*Ophel,*" v. 27.—The word signifies "*a tower,*" but here it means the south slope of the temple hill, between the Tyropæon and the Kidron, 2 Chron. xxvii. 3.—*Sp. C.*

"*Dwelt in Ophel,*" v. 26.—See margin, "*which dwelt in Ophel repaired unto.*" The chapter does not give the places where the workers dwelt, but the parts of the wall which they repaired. The margin evidently *gives the sense*, as does also the *Syriac* version.

"*Watergate,*" v. 26.—East of the temple. To bring in water from the Kidron valley when the reservoirs were low.

"*Great tower that lieth out,*" v. 27.—Tower is here *migdol*; it lay south-east of the temple. Its foundations seem to have been recently discovered.—"*Our work in Palestine,*" p. 145.

"*The horsegate,*" v. 28.—East of the city. Jer. xxxi. 40.

"*The priests,*" v. 28.—The Priests and Levites seem to have repaired all the walls that lay *near to the temple*, v. 17.

"*The gate Miphkad,*" v. 31.—A gate, not elsewhere mentioned, in the east wall, south of the *Sheepgate*, v. 1. As the word *miphkad* signifies judgment, it may have been near a prison or *house of correction*.—*Scot.*

(See *Plan of Jerusalem*)

CHAPTER IV.

The enemies scoff, but Nehemiah urges on the work. Their enemies conspire against them to hinder their work, but Nehemiah sets the people in array behind the builders as a guard. He prepares them for a sudden call to arms, and keeps the country workers in the city by night.

The Enemies mock the Work.—(v. 1) "But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the

Jews. (v. 2) And he spake *before his brethren* and the *army of Samaria*, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish which are burned? (v. 3) Now Tobiah the Ammonite was by him, and he said, Even that which they build, *if a fox go up*, he shall even break down their stone wall. (v. 4) *Hear, O our God*; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: (v. 5) And cover not their iniquity, and let not their sin be blotted out from before thee, for they have provoked thee to anger before the builders. (v. 6) So built we the wall; and all the wall was joined together *unto the half thereof*: for the people had a mind to work."

The Enemies seek to ensnare him.—(v. 7) "But it came to pass, that when Sanballat, and Tobiah, and the *Arabians*, and the *Ammonites*, and the *Ashdodites*, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, (v. 8) And conspired all of them together to come and to fight against Jerusalem, and to hinder it. (v. 9) Nevertheless we made our prayer unto our God, and set a watch against them day and night, *because of them*. (v. 10) And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. (v. 11) And our *adversaries* said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. (v. 12) And it came to pass, that when the *Jews* which dwelt by them came, they said unto us *ten times*, From all places whence ye shall return unto us *they will be upon you*."

Nehemiah's Precautions.—(v. 13) "Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families, with their swords, their spears, and their bows. (v. 14) And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. (v. 15) And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of

us to the wall, every one unto his work. (v. 16) And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, *and the habergeons*; and *the rulers were behind* all the house of Judah. (v. 17) *They which builded* on the wall, and they that bare burdens, with those that laded, every one *with one of his hands* wrought in the work, and with the other hand held a weapon. (v. 18) *For the builders*, every one had his sword girded by his side, and so builded. And *he that sounded the trumpet* was by me."

General orders to the Guards.—(v. 19) "And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. (v. 20) In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us. (v. 21) So we laboured in the work: and *half of them held the spears* from the rising of the morning till the stars appeared. (v. 22) Likewise at the same time said I unto the people, *Let every one* with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. (v. 23) So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that *every one put them off for washing*."

"*Before his brethren*," v. 2.—His friends and confederates.

"*The army of Samaria*," v. 2.—The band of men under the Samaritan party.

"*Fortify themselves*," v. 2.—See ch. iii. 8.

"*The stones*," v. 2.—This word must be connected with *which are burnt*—the stones which are burnt, out of the heaps of the rubbish.

"*If a fox go up*," v. 3.—Foxes are mentioned because they were known to infest ruins—Lam. v. 18—and vineyards—Cant. ii. 15.

"*Hear, O our God*," v. 4.—These "*parenthetical prayers*," as they are termed, are characteristic of Nehemiah. See for other instances ch. v. 19; vi. 9-14; xiii. 14-22, 29-31.

"*Give them for a prey*," v. 4.—*To be a prey*—to be carried away captives, as the Jews had been.

"*They have provoked Thee to anger*," v. 5.—Lit., *they*

have provoked to anger. The prayer is directed not against his own personal enemies, but against the enemies of God and of His Zion. See Psa. xxxiv. 21, 22; cix. 17-20; lv., &c. Hence the strong expressions in v. 5, "*let not their sin be blotted out.*"

"*Unto the half thereof,*" v. 6.—Raised all round to half the intended height.

"*The Arabians and the Ammonites,*" &c., v. 7.—Not the nations, which would not have dared to make war against other subjects of Persia, but a band composed of Arabians, &c., forming part of "*the army of Samaria,*" v. 2; in reality, perhaps, a kind of body-guard of Sanballat.

"*Because of them,*" v. 9.—Lit., "*over against them,*"—i.e., opposite the place where they were encamped.—*Sp. Com.*

"*And Judah said,*" v. 10.—Nehemiah here specifies *three discouragements*—(1) The despair of *the Jews* who were building the walls, v. 10; (2) the *threatenings* of their *adversaries*, v. 11; and (3) the alarm occasioned by the tidings of danger brought by "*the Jews who dwelt*" among their enemies, v. 12.

"*Said unto us ten times,*" v. 12.—Many times, as in Dan. vii.; Rev. xii. and xiii., "*ten horns*"—many kingdoms.

"*They will be upon you,*" v. 12.—These words are in italics, therefore not in the original, which gives a better sense without them. From all places whence the Jews came to help in the building, their friends said, "*Ye must return to us*"—that is, come back, in order to escape the danger impending over the city from the Samaritan attack.

"*Therefore set I in the lower places behind the walls,*" v. 13—the naturally weak places, which an enemy would very probably attack.

"*On the higher places,*" ver. 13—where the ground was more elevated. Having made his supplication known to God, he now adopts the most energetic measures for protection. Hitherto *all the people* had worked in the building, now he divides them into two sections—half to carry on the work, and half standing behind them with weapons in their hands, ready for defence. See v. 16.

"*And the habergeons.*"—Haubergeon, (*French*), a coat of mail covering the head and breast; in use in Assyria from the ninth century B.C.

"*The rulers were behind.*"—There were *three lines* of

men; the *workers* at the walls, behind them the *armed men*, v. 16 and 17, and behind these the *rulers* or *chiefs*, ready to *lead them on* should occasion arise.

"*With one of his hands.*"—These words, v. 17, are not to be understood literally; little progress could have been made had the masons held a trowel in one hand and a sword in the other; the 18th and 21st verses seem to explain how they *really builded*.

"*They which builded,*" v. 17.—This clause includes the *next two*, both "*those that bear burdens,*" and "*those that laded,*" or *loaded*—laid the burdens on.

"*For the builders,*" v. 18.—The preceding clause is general, including *all the labourers*. This is particular, and designates *the masons only*.

"*He that sounded the trumpet was by me.*"—His purpose in this is specified in v. 18; see also Numbers x. 2-10.

"*Let every one . . . lodge within Jerusalem.*"—The twofold purpose of this was, v. 22, (1) to aid in *guarding the city* by night, (2) to be in readiness to labour at the walls.

"*Everyone put them off for washing.*"—The marginal rendering is preferred here by most commentators, "*Everyone (went) with his weapon for water.*" (Judges v. 11.)

CHAPTER V.

The Jews complaining of the severity of their burdens under their creditors, to whom they mortgaged their goods, their lands, and even their children (v. 1-5), Nehemiah censures the usurers (v. 6-13), and points out that he himself had refused even the governor's allowances, lest he should by claiming them oppress the people (v. 14-19).

The Cry against the Usurers.—(v. 1) "And there was a great cry of the people and of their wives against their brethren the Jews. (v. 2) For there were that said, We, our sons, and our daughters, are many: therefore we take

up corn for them, that we may eat, and live. (v. 3) Some also there were that said, *We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.* (v. 4) There were also that said, *We have borrowed money for the king's tribute, and that upon our lands and vineyards.* (v. 5) Yet now our flesh is as the flesh of our brethren, our children as their children : and, lo, *we bring into bondage our sons and our daughters* to be servants, and some of our daughters are brought unto bondage already : *neither is it in our power to redeem them ; for other men have our lands and vineyards."*

He convenes an Assembly thereon.—(v. 6) "And I was very angry when I heard their cry and these words. (v. 7) Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, *Ye exact usury, every one of his brother. And I set a great assembly* against them. (v. 8) And I said unto them, *We after our ability have redeemed our brethren the Jews, which were sold unto the heathen ; and will ye even sell your brethren ? or shall they be sold unto us ?* Then held they their peace, and found nothing to answer. (v. 9) Also I said, *It is not good that ye do : ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies ?* (v. 10) *I likewise, and my brethren, and my servants, might exact of them money and corn : I pray you, let us leave off this usury.* (v. 11) Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also *the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.* (v. 12) Then said they, *We will restore them, and will require nothing of them ; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.* (v. 13) Also *I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise."*

His moderation as Governor.—(v. 14) "Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the *two and thirtieth year* of Artaxerxes the king, that is, twelve years, I and my brethren have *not eaten the bread of the governor.*

But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God. (v. 16) Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work. (v. 17) Moreover there were at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that are about us. (v. 18) Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people. (v. 19) Think upon me, my God, for good, according to all that I have done for this people."

"We have mortgaged," v. 3.—*Fr.*, mort=death, and gage=a pledge. The lands, houses, &c., pledged for money to buy food, on condition that they be sold if not redeemed within a given time.

"Because of the dearth,"—rather in the famine—when the mortgages were effected.—*Sp. Com.*

The famine here referred to may have been caused by the enemy keeping such multitudes pent up in the city, ch. iv. 22, and preventing the country people bringing in provisions.

"For the king's tribute," v. 4.—A tax was imposed by the king of Persia, Ezra iv. 13, which all Jews were compelled to pay. See also ch. ix. 36, 37.

"We bring into bondage our sons and our daughters."—The power to sell a daughter is referred to in Exod. xxi. 7; but the sale could hold good only until the next jubilee year, Lev. xxv. 13, 40; or until the seventh year of his servitude, Deut. xv. 12.

"Neither is it in our power," v. 5.—*Lit.*, neither is there ought in our hands—neither money nor lands remaining.

"Ye exact usury," v. 7.—*Lit.*, ye lend on pledge. The usurers are censured not for receiving interest on money lent, but for taking pledges.—Amos ii. 8.

"I set a great assembly against them."—Lest they should resist his personal influence, he convened a "great assembly."—v. 7.

"*We have redeemed our brethren.*"—He spent money in redeeming some Jews who had been sold to heathen masters; they (the usurers) caused Jews to be sold for gain.

"*Ye even sell,*" v. 8,—*cause to be sold.*

"*Shall they be sold unto us?*"—to Nehemiah and his friends; shall we have to redeem them from you, as we did from the heathen?

"*Because of the reproach,*" v. 9.—Because ye gave the heathen cause to reproach us by this conduct.

"*I likewise and my brethren,*"—"and" is best omitted, not being in the original; it will then read thus, I likewise, my brethren, and my servants.

"*Might exact.*"—I and my servants also lend money and corn, but we do not require as pledges their lands or their children.

"*Leave off this usury,*" v. 10,—this pledge-taking. See v. 7, and note, *Sp. Com.*

"*The hundredth part of the money.*"—As interest, the hundredth per month was the rate of interest that might be demanded. This was, of course, twelve-hundredths per annum, so that whatever sum was borrowed, the eighth was paid every year as interest. It stood thus, $\frac{1}{12}$ per month = $\frac{1}{12}$ per annum = $\frac{1}{12}$ nearly. (Or still more plainly, —If £100 were borrowed, £1 was paid as interest every month = £12 per annum, beside paying back the £100 at the set time.)

"*That ye exact of them,*" v. 11,—that ye lend to them. The usurers received the hundredth part per month, or twelve hundredth parts in a year of what they had lent, as interest.

"*Then I called the Priests,*" v. 12.—That they might administer the oaths, and be witnesses, lest the rulers should delay or go back from their promise "*We will restore.*"

"*And took an oath,*" v. 12,—to end all the strife. See Heb. vi. 15-20.

"*I shook my lap,*" v. 13.—As they sat on the ground, dust accumulated. Nehemiah is supposed to refer to the habit hence arising of shaking off the dust; but in the *Speaker's Commentary* the "*lap*" is explained to mean the fold in the bosom of the dress—in Latin *sinus*—which served as a pocket. This view is sustained by the words which follow—"Even thus be he shaken out and emptied." See Acts xviii. 6.

"*And the people did according to this promise,*" v. 13.—This is, perhaps, a comment added at a later period, in which the historian has taken care to record that the rulers kept their promise.

"*Moreover,*" v. 14.—It is supposed by some that these verses, 14-19, were added at a later period, as they make mention of the 32nd year of Artaxerxes, 12 years after the walls were built; but it is not likely that any portions of Nehemiah's book were written until his return from Persia in that year—see ch. xiii. 6. These verses, therefore, may have been written at the same time, although referring to a later event.

"*Eaten the bread of the governor,*" v. 14,—lived as governor at their expense. He shows here that, in addition to his other measures for the relief of the people—(1) he refused the usual *governor's allowances and income*, v. 14, 15; (2) he declined to enrich himself by buying lands sold only under the pressure of poverty, v. 16; (3) he yet takes his share of the labour among the builders, though receiving no income, v. 16.

"*The former governors were chargeable,*" v. 15.—He does not here refer to Zerubbabel, who had been *Tirakatha*, but to the Persian governors west of Euphrates, under whom the people had been, until his appointment B.C. 445, 90 years after Zerubbabel's appointment. Ezra i.

"*Forty shekels of silver,*" v. 15.—Forty shekels per day from the entire provinces under them=£1,800 a year. This was in addition to the *bread and wine*, or the contributions in produce which formed part of the governor's allowances.

"*At my table,*" v. 17.—In the East the *laws of hospitality* were observed very strictly—Heb. xiii. 1, 2—especially by governors.

"*Of the Jews and rulers,*" v. 17.—This means, "*of the Jews*, a hundred and fifty rulers," besides those who may have visited Jerusalem from foreign countries.—*Sp. Com.*

"*That which was prepared for me daily,*" v. 18.—The expense was calculated not in money, but by the quantity of provisions consumed. 1 Ks. iv. 22, xviii. 19; Eccl. v. 11. Compare, also, 1 Ks. iv. 23—the superiority of Solomon's establishment.

"*The bondage was heavy,*" v. 18.—The tribute in money and produce required by the Persian court, and by the

local governors and by *their servants*—see v. 15—“*Even their servants bare rule,*” &c.

“*Think upon me,*” v. 19.—Another instance of Nehemiah’s “*parenthetical prayers.*” See ch. iv. 4, &c.

CHAPTER VI.

Efforts to hinder the work by various means.
The wall finished. Intercourse between
the Jewish nobles and the enemy.

Insidious attempts against the Jews.—(v. 1) “Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was *no breach* left therein, (though at that time I *had not set up the doors* upon the gates), (v. 2) That Sanballat and Geshem sent unto me, saying, *Come, let us meet together in some one of the villages in the plain of Ono: but they thought to do me mischief.* (v. 3) And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? (v. 4) Yet they sent unto me four times after this sort; and I answered them after the same manner. (v. 5) *Then sent Sanballat* his servant unto me, in like manner, the fifth time, with *an open letter* in his hand; (v. 6) Wherein was written, It is reported among the heathen, and *Gashmu* saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, *according to these words.* (v. 7) And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together. (v. 8) Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. (v. 9) For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. *Now therefore, O God,* strengthen my hands. (v. 10) Afterward I came unto the house of *Shemaiah* the son of Delaiah the son of Mehetabeel, *who was shut up;* and he said, Let us meet together

in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee. (v. 11) And I said, Should *such a man as I* flee? and who is there, that, *being as I am*, would go into the temple to save his life? I will not go in. (v. 12) And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. (v. 13) Therefore was he hired, that I should *be afraid, and do so, and sin*, and that they might have matter for an evil report, that they *might reproach me*. (v. 14) My God, think thou upon Tobiah and Sanballat according to these their works, and on the *prophetess Noadiah*, and the *rest of the prophets*, that would have put me in fear."

The Wall is Finished, notwithstanding.—(v. 15) "So the wall was *finished* in the twenty and fifth day of *the month Elul*, in fifty and two days. (v. 16) And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for *they perceived* that this work was *wrought of our God*."

Traitorous Communications within.—(v. 17) "Moreover, in those days *the nobles of Judah* sent many letters unto Tobiah, and the letters of Tobiah came unto them. (v. 18) For there were many in Judah *sworn unto him*, because he was *the son-in-law* of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah. (v. 19) Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear."

"*No breach*," v. 1.—Built all round the city, and to the full height. See ch. iv. 6.

"*Not set up the doors upon the gates*," v. 1—rather, in the gates.—*Sp. Com.* See ch. iii. 3, and note.

"*Come let us meet*," v. 2.—Three attempts are here made by the enemies—(1) To draw him away from Jerusalem, v. 1-4; (2) to intimidate by false reports of rebellion, v. 5-8; (3) to make him hide himself in the Temple, v. 10-13.

"*In some one of the villages*," v. 2.—The word villages—"Cephirim"—is supposed to mean Cephirah, a town in Benjamin. Josh. ix. 17; xviii. 26.

"*In the plain of Ono*," v. 2.—Ono was in Benjamin, N.

of Jerusalem. In 1 Chron. viii. 12, it is mentioned with *Lod*, a village about three miles distant (now *Lydda*, Acts ix. 32, and ch. vii. 37).

"*They thought to do me some mischief*," v. 2.—The mischief designed in this *first attempt* was (1) *personal injury*, when away from his people; (2) to intimidate the people in Jerusalem when left without their governor.

"*Then sent Sanballat*," v. 5.—This was the *second attempt*.

"*An open letter*," v. 5.—*first*, as an insult; letters having been always sent, except to inferiors, either *sealed*, or enclosed in a *bag or purse*. In Persia, letters are now, and were probably then also, made up into a roll about 6 inches long, with paper round it fastened by gum, and sealed with some thick substance like printers' ink. (Nehemiah had been accustomed to the etiquette of the Persian court, and marks his sense of the insult, "*an open letter*" in his hand.) But the real purpose of this open letter was, that the people might read the charges contained in it, and be deterred from aiding Nehemiah. 2 Ks. xviii. 26-35.

"*Gashmu*," v. 6.—The same as Geshem, v. 1.

"*According to these words*," v. 7, = reports about thee. They were known to be untrue, v. 8; but the "*enemies*" depended on the effect of these false reports as to rebellion against the king of Persia (1) on the people, and (2) on the mind of the king, v. 7.

"*Now therefore, O God*," v. 9.—The words "*O God*" are not in the text, but this "*parenthetic prayer*" requires and implies them. Ch. v. 19, and iv. 4.

"*The house of Shemaiah*," v. 10,—*one of the Priests*. This was the *third attempt*—see v. 2 and notes—to lead him to take refuge in the Temple; rejected by Nehemiah, because (1) it would imply a consciousness of guilt, 1 Kings ii. 28; (2) it would lower him before the people; (3) it would be a violation of the sanctity of the Temple.

"*Who was shut up*," v. 10,—probably because of some uncleanness. 1 Sam. xx. 26; Jer. xxxvi. 5.

"*Such a man as I*" v. 11,—occupying the position of governor, degrade himself before the people by fleeing.

"*Being as I am*," v. 11.—Not a priest, therefore not allowed to go within the Temple itself. Numb. xviii. 7. The word *Temple* sometimes was used so as to include the

courts. "Jesus walked in the Temple, in Solomon's Porch," John x.; but strictly used, it designated the *building* containing the *Holy Place* and the *Holy of Holies*, into which none but Priests were ever allowed to enter. Not even *to save life* (v. 11) would he enter there. See Uziah's case, 2 Chron. xxvi. 16-21.

"Be afraid, and do so, and sin," v. 13,—through fear of those who threatened to slay him, v. 10; "*do so*"—enter into the Temple; and "*sin*"—by its profanation.

"*Might reproach me,*" v. 13,—with *impiety* and with *cowardice* for forsaking the people. See v. 10 and *note*.

"On the prophetess *Noadiah,*" v. 14.—Nowhere else mentioned. In the "Septuagint Version" (lxx.), the word is *prophet*, not *prophetess*. But as it *stands*, the use of the word *prophetess* is sustained by the cases of *Deborah*, *Hulda*, *Miriam*, &c.; and in the New Testament *Anna*. Judges v.; 2 Ks. xxii.; Exod. xv.; Luke i.

"The rest of the prophets," v. 14.—Here evidently false prophets.

"Finished . . . in fifty and two days," v. 15.—It is objected that the time was *too short* for so great a work; but (1) the walls were partly standing, and in some places only needed *repairing*; (2) the materials were at hand ("*much rubbish,*" ch. ii. 14; iv. 2—that is, the stones, &c., of the old walls lying about); (3) the work once begun, was carried on *without interruption*, notwithstanding all threats; (4) Alexander the Great built the walls of Alexandria in 30 days, and Titus rebuilt the walls of Jerusalem in 3 days; (5) not less than 37 *working parties*, see ch. iii., were employed in the work of restoration.

"Of the month *Elul,*" v. 15.—The sixth month, corresponding to August and September. See *Table of Months*.

"They perceived . . . wrought of our God," v. 16.—(1) From the fact that the Persian king, naturally suspicious, allowed the work to proceed; (2) from the fact that all their attempts against the work seemed to have been *providentially frustrated*.

"The nobles of Judah," v. 17.—There were then foes *within the city*. We have *intimation of this* in v. 14, in vs. 17-19, and in ch. xiii. 4, 5, and 18.

"The son-in-law of," v. 18.—Tobiah either was or had

been a slave, yet *nobles* were allied to him by marriage, for he was *Sanballat's secretary*. Ch. ii. 10 and 19, and *notes*.

"*Sworn unto him*," v. 18.—Either as *David* and *Jonathan*, 1 Sam. xviii. 3, or as members of a *secret confederacy*.

CHAPTER VII.

Preparations to return to Persia. The Register of Names. The Children of the Province. The Priests. The Levites. The Nethinim. The Children of Solomon's servants. The disinherited people. The disinherited Priests. The number of those who came back. Gifts for the work.

Preparations to return to Persia.—(v. 1) "Now it came to pass, when *the wall was built, and I had set up the doors, and the porters and the singers and the Levites* were appointed, (v. 2) That I gave my brother *Hanani*, and *Haniah the ruler of the palace, charge over Jerusalem* : for he was a *faithful man and feared God* above many. (v. 3) And I said unto them, Let not the gates of Jerusalem be opened *until the sun be hot, and while they stand by*, let them shut the doors and bar them : and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house. (v. 4) Now *the city was large and great* : but *the people were few therein, and the houses were not builded*."

The Register of Names (Zerubbabel's).—(v. 5) "And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be *reckoned by genealogy*. And I found a register of the genealogy of them which came up at the first, and found written therein.

The Children of the Province.—"(v. 6) These are the *children of the province, that went up out of the captivity*, of those that had been carried away, whom *Nebuchadnezzar the king of Babylon* had carried away, and came again to Jerusalem and to Judah, every one unto his city; (v. 7)

Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this ; (v. 8) The children of Parosh, two thousand an hundred seventy and two. (v. 9) The children of Shephatiah, three hundred seventy and two. (v. 10) The children of Arah, six hundred fifty and two. (v. 11) The children of *Pahath-moab*, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen. (v. 12) The children of Elam, a thousand two hundred fifty and four. (v. 13) The children of Zattu, eight hundred forty and five. (v. 14) The children of Zaccai, seven hundred and threescore. (v. 15) The children of Bennui, six hundred forty and eight. (v. 16) The children of Bebai, six hundred twenty and eight. (v. 17) The children of Azgad, two thousand three hundred twenty and two. (v. 18) The children of Adonikam, six hundred threescore and seven. (v. 19) The children of Bigvai, two thousand threescore and seven. (v. 20) The children of Adin, six hundred fifty and five. (v. 21) The children of Ater of Hezekiah, ninety and eight. (v. 22) The children of Hashum, three hundred twenty and eight. (v. 23) The children of Bezai, three hundred twenty and four. (v. 24) The children of Hariph, an hundred and twelve. (v. 25) The children of *Gibeon*, ninety and five. (v. 26) The men of *Beth-lehem* and *Netophah*, an hundred fourscore and eight. (v. 27) The men of *Anathoth*, an hundred twenty and eight. (v. 28) The men of *Beth-azmaveth*, forty and two. (v. 29) The men of *Kirjath-jearim*, *Chephirah*, and *Beeroth*, seven hundred forty and three. (v. 30) The men of *Ramah* and *Gaba*, six hundred twenty and one. (v. 31) The men of *Michmas*, an hundred and twenty and two. (v. 32) The men of *Beth-el* and *Ai*, an hundred twenty and three. (v. 33) The men of the other *Nebo*, fifty and two. (v. 34) The children of the *other Elam*, a thousand two hundred fifty and four. (v. 35) The children of Harim, three hundred and twenty. (v. 36) The children of *Jericho*, three hundred forty and five. (v. 37) The children of *Lod Hadid*, and *Ono*, seven hundred twenty and one. (v. 38) The children of *Semaah*, three thousand nine hundred and thirty."

The Priests.—(v. 39) "*The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and*

three. (v. 40) The children of *Immer*, a thousand fifty and two. (v. 41) The children of *Pashur*, a thousand two hundred forty and seven. (v. 42) The children of *Harim*, a thousand and seventeen."

The Levites.—(v. 43) "*The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four.* (v. 44) "*The singers: The children of Asaph, an hundred forty and eight.* (v. 45) *The porters: The children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.*"

The Nethinims.—(v. 46) "*The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth, (v. 47) The children of Keros, the children of Sia, the children of Padon, (v. 48) The children of Lebana, the children of Hagaba, the children of Shalmal, (v. 49) The children of Hanan, the children of Giddel, the children of Gabar, (v. 50) The children of Reaiah, the children of Rezin, the children of Nekoda, (v. 51) The children of Gazzam, the children of Uzza, the children of Phaseah, (v. 52) The children of Besai, the children of Meunim, the children of Nephishesim, (v. 53) The children of Bakbuk, the children of Hakupha, the children of Harhur, (v. 54) The children of Bazlith, the children of Mahida, the children of Harsha, (v. 55) The children of Barkos, the children of Sisera, the children of Tamah, (v. 56) The children of Nezhiah, the children of Hatipha.*"

The Children of Solomon's Servants.—(v. 57) "*The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida, (v. 58) The children of Jaala, the children of Darkon, the children of Giddel, (v. 59.) The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon. (v. 60) All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.*"

The Disinherited People.—(v. 61) "*And these were they which went up also from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not show their father's house, nor their seed, whether they were of Israel.* (v. 62) The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two."

The Disinherited Priests.—(v. 63) "*And of the priests: the children of Habaiah, the children of Koz, the children of*

Barnillai, which took one of the daughters of *Barnillai* the Gileadite to wife, and was called after their name. (v. 64) These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, *put from the priesthood*. (v. 65) And the *Tirshatha* said unto them, that they *should not eat of the most holy things*, till there stood up a priest with *Urim and Thummim*."

The Numbers who came back.—(v. 66) "The *whole congregation together* was forty and two thousand three hundred and threescore, (v. 67) Beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women. (v. 68) Their horses, seven hundred thirty and six: their mules, two hundred forty and five: (v. 69) Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses."

The Gifts to the Work.—(v. 70) "And *some of the chief of the fathers gave unto the work*. The *Tirshatha* gave to the treasure a thousand *drams* of gold, fifty basons, five hundred and thirty priests' garments. (v. 71) And some of the chief of the fathers gave to the treasure of the work twenty thousand *drams* of gold and two thousand and two hundred *pound* of silver. (v. 72) And that which the rest of the people gave was twenty thousand *drams* of gold, and two thousand pound of silver, and three score and seven priests' garments. (v. 73) So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and *all Israel dwelt in their cities; and when the seventh month came*, the children of Israel were in their cities."

"The wall was built, and I had set up the doors," v. 1.—The doors were not set up until *all the walls* had been built. Ch. iii. 3, and vi. 1.

"The porters, and the singers, and the Levites," v. 1.—The charge of the Temple had been entrusted to these three bodies—1 Chron. xxvi. 1-19; and Neh. xii. 45. They were now placed in charge of the city also. See *Appendix D*.

"My brother Hanani," v. 2.—Ch. i. 2, a near relative, if not actually his brother.

"Hananiah, ruler of the palace," v. 2.—Not Nehemiah's

house, as Scott and others say, but ruler of the *fortress*, near the Temple (ch. ii. 6, and *note*)—the tower Antonia, north of the Temple area.

"*Charge over Jerusalem*," v. 2.—Some conclude from this that Nehemiah was now about returning to Persia, according to his engagement (ch. ii. 8, and *notes*), after about one year's absence.

"*A faithful man, and feared God*," v. 2.—Compare the character given of Obadiah, 1 Ks. xviii. 3.

"*Until the sun be hot*," v. 3.—City gates were usually opened at sunrise, and barred at sunset; but as enemies were on the watch to assail them, the order was given not to open until all the people were *up and about*, that so they might not be taken by surprise.

"*While they stand by*," v. 3.—Perhaps to prevent treachery within.

"*The city was large and great*," v. 4.—The walls were built most probably *on the old foundations*. Ch. vii. 15, and *note*.

"*But the people were few therein*," v. 4.—The usual population of Jerusalem may have been about 40,000; but as only 42,360 came back with Zerubbabel (see Ezra ii., and Neh. vii.), and about 6,000 with Ezra (Ezra viii. 1-20), there were only 48,000 for all Judea. A tenth of this number (see ch. xi. 1, 2) would give for the present population of Jerusalem only 4,500, by way of addition to the number already residing there.

"*Reckoned by genealogy*," v. 5.—This was necessary, that families might know to what *lands* they were entitled; to what *towns* they belonged—Luke ii. 1-3; and what persons were entitled to discharge *sacred functions*—Ezra ii. 59-63; Neh. vii. 61-65.

"*I found a register*," v. 5.—Two other copies of this register of those who returned in 536 with Zerubbabel are extant—one in Ezra ii., from which this is copied, *with some necessary alterations, by reason of deaths, &c.*; the other in 1 Esdras v. (Apoc.)

"*And found written therein*," v. 5.—It seems certain, from these words, that we have *here a copy of a register drawn up by Zerubbabel eighty years previously—now, perhaps, corrected by Nehemiah*.—*Sp. Com.*

"*Children of the province*," v. 6.—See ch. i. 3, and *note*.

"*Out of the captivity*," v. 6.—Descendants of those who

had been carried away from Judea B.C. 606-588, in the times of Jehoiakim, Dan. i. 1; and Zedekiah, 2 Ks. xxv.

"Every one unto his city," v. 6.—See note on v. 5.

"Who came with Zerubbabel," v. 7.—See notes on v. 5 and 73. This clause proves clearly that this list is taken from that in *Ezra* ii., and is rightly placed in both Books.

"Jeshua," v. 7.—High Priest in Zerubbabel's time, 536—80 years before Nehemiah was governor. Zech. iii. 1.

"Nehemiah," v. 7—not the author of this Book. See ch. i. 1, and note.

"Number of the people of Israel," v. 7.—This list gives 31,583 out of Judah, Benjamin, and Levi; the rest, 10,777, were out of the ten tribes. "Israel" was therefore represented among those who returned. See v. 73.—"The two Registers."

"Pahath-Moab," v. 11.—Governor of Moab. See note on 65.

"GIBEON," v. 25.—From v. 25 to 38, the names are not of persons, but of places (and are therefore in SMALL CAPITALS, with the exception of v. 34 and 35, Elam and Harim being men's names).

"NETOPHAH," v. 26.—A small village, near Bethlehem.

"ANATHOTH," v. 27.—A city of the Priests, in Benjamin, north of Jerusalem. See Josh. xxi. 18.

"The other Elam," v. 34.—See v. 12 for the former Elam. It is worth noting that the number returning with each Elam is the same—v. 12, 1,254; and here, 1,254 also.

"LOD," v. 37.—See for Lod (Lydda, Acts ix. 32), and Ono, ch. vi. 2.

"The Priests," v. 39.—See, for courses of Priests and Levites, *Appendix, D*; also 1 Chron. xxiv. 7; xxvi. Four courses only, out of the 24 appointed by David, are mentioned here, divided anew into 24 courses, ch. xii. 1-7.

"Of the house of Jeshua," v. 39.—Jedaiiah, the head of the second course, is here distinguished from another priest of the same name (ch. xii. 5-7), by his connection with the house of Jeshua.

"Of Immer," v. 40.—Head of the sixteenth course. 1 Chron. xxiv. 7-14.

"Of Pashur," v. 41.—Son of Malchiah or Malchijah—Jer. xxxviii. 1, and 1 Chron. xxiv. 8, 9. He was not the head of any of David's 24 courses, but appears to have

become the head of a course *after the restoration*.—*Br. and F.*

"*Of Harim*," v. 42.—The head of David's third course.

"*The Levites*," v. 43-45.—See *Appendix, D.*

"*The Nethinim*," v. 46.—See ch. iii. 26, and *notes*. In this list the names are all of *persons*, except *Tabbaoth*, v. 46, and *Meunim* and *Nephishesim*; the former being a *place*, the two latter tribes of Ishmaelites. 1 Chron. v. 19.

"*The children of Solomon's servants*," v. 57.—Of Canaanites reduced by Solomon to bond service. 1 Ks. ix. 21.

"*ZEBAIM*," v. 59.—This was also a *place*.

"*T'EL-MELAH*," v. 61.—Probably towns in Babylonia, where Jews had been settled. Ptolemy seems to identify two of them as *Thelmè* and *Chiripho*.

"*Nor their seed*," v. 61—their pedigree. See v. 5, and *note*; also v. 62.

"*And of the Priests*," v. 63.—Those enumerated in v. 39-42 all showed their pedigree. These here enumerated *could not do so*.

"*Barzillai*," v. 63.—A wealthy Gileadite who shewed kindness to David during the rebellion of Absalom. 2 Sam. xvii. 27; xix. 32-39.

"*Put from the priesthood*," v. 64—according to the command. Numb. iii. 10; xvi. 39, 40.

"*The Tirahatha*," v. 65—from *tars* = to fear—a *Persian* title, used here and in Ezra ii. 63, for *governor*. In both places *Zerubbabel* is intended, not Nehemiah—the *Register* in these verses being only a copy of that made by Zerubbabel, and taken from Ezra ii. The term used for governor hitherto is *pechah*, or *pahah*. See v. 11, and Ezra v. 14; Hag. i. 1-14; ii. 2, &c.

"*Should not eat of the most holy things*," v. 65,—have their portion of the offerings *appointed for the use of the Priests*. Lev. ii. 2-10; vi. 16; vii. 31-32, &c.

"*With Urim and Thummim*," v. 65.—See *Appendix E.* The words *Urim* and *Thummim*,—*lights and perfections*, or the most perfect light, Psa. xliii. 3—are supposed to refer to the twelve precious stones which Moses was directed to put in the high priest's breastplate, Exod. xxviii. 30; the answer having been given through the reflection of the glory from the mercy-seat on one or more of the stones. As there was at this period (see Ezra ii.) a high priest with the usual robes, it is almost certain that

the real reference is to *Messiah*, Deut. xxxiii. 8, who alone could abolish the law and its observances, Rom. x. 5. The Hebrew favours this reference, the words being, not a priest, but *HAKKOHEN*, the priest "*with Urim and Thummim*."

"*The whole congregation together*"=42,360, v. 66.—This number includes 31,583 of the tribes of Judah, Benjamin, and Levi, and 10,777 of *all the other tribes*. See v. 7 and note, and below on v. 73.

"*Some of the chief of the fathers*," v. 70.—The list of Zerubbabel extends to the end of the chapter. These words (v. 70-73) are therefore transcribed from Ezra ii. 68-70, and narrate the offerings made in the time of Zerubbabel.

"*The Tirshatha*," v. 70.—Here, as in v. 65, and Ezra ii. 63, Zerubbabel is meant.

"*Drams*," v. 71.—*Darics*, a Persian coin, worth about 22s. to 25s.

It became current in Palestine *after the Captivity*, 536, Ezra ii. 69; viii. 27. The term *dram* is taken from the Greek "*drachma*." The word "*daric*" probably from Darius the Mede, or from the Persian *dara*=a king.

"*Pound of silver*," v. 71.—A mina=60 shekels, or £9.

"*And all Israel dwelt in their cities*," v. 73.—Still referring to Ezra ii., and the return under Zerubbabel.

"*And when the seventh month came*,"—Tizri—August and September, see *Table of Feasts*, and note the three feasts which occur—(1) Trumpets on the 1st; (2) of Atonement on the 10th; (3) Tabernacles on the 15th.

The names of places in the foregoing register should be carefully noted; they are printed in small capitals that they may be the more easily distinguished, and their places marked on an outline map.

THE TWO REGISTERS.—Ezra ii. and Neh. vii.

The following explanations of the differences between the registers are taken from the *Speaker's Commentary*, and from *Dr. Davidson's Hermeneutics*.

It has been stated in the notes on ch. vii. that the Register of Nehemiah was taken from *Ezra's*. The proofs of this in the Commentary are as follows: (1) it is distinctly stated in Ezra ii. 2 that the very persons whose names are found in Nehemiah's list came up with Zerub-

babel ; (2) that statement is repeated in Neh. vii. 7 ; (3) the relation of the list of names to the words—"a register of the genealogy of them which came up at the first"—is the same in Ezra and Nehemiah ; and (4) the certainty that the words, "*I found written therein*" must be followed by a quotation from the old register, and could not be followed by a new register drawn up by Nehemiah himself ; (5) the result of *Nehemiah's own registration* is found in Neh. xi., not here.

Whence then the differences, if this is really the same list as that in Ezra ii.?

(1.) The list in Ezra was drawn up before they left Babylon. It contained the names of those who intended to return to Judæa, while Nehemiah's list may have been taken from a corrected copy made after they had reached Judæa, when it was found that some who had intended to return had remained behind ; and that some who had not given in their names had yet joined the caravan. The corrected list (and therefore Nehemiah's, which was copied from it) omitted some names and inserted others not found in the copy made before starting. Thus *Magbish* (Ezra ii. 30) is not found in the later list.

(2.) Many persons may have had more names than one, thus: *Hariph*, of Neh. vii. 24, is the same as *Jorah*, Ezra ii. 18 ; *Sia*, the same as *Siaha*, Neh. vii. 47, Ezra ii. 44.

(3.) Some also may have died after having given in their names.

The numbers of those who returned.—The gross amount in Ezra and in Nehemiah is the same (42,360), but the particulars, when added together, amount in Ezra to 29,818, and in Neh. to 31,089, between 11,000 and 12,000 less than the gross amount. It is evident, however, that many returned with Zerubbabel, who were not of the tribes of Benjamin, Judah, or Levi, and that the ten tribes were all represented. See 1 Chron. ix. 2 ; Ezra ii. 2-59, iii. 1 ; Neh. vii. 7. The smaller numbers therefore in both Books are those of Judah, Benjamin, and Levi—whose names alone are given ; and the larger numbers include those of the ten tribes also. Thus, in Ezra 29,818 of the three tribes returned, and over 12,000 of the other ten tribes—in all 42,000 ; while Nehemiah enumerates 31,089 of the Jews, &c., and over 11,000 of the other ten tribes. They stand thus in the two registers :—

	Ezra.	Nehemiah.
Of Judah and Benjamin	29,818	31,089
Of the other tribes }	12,542	11,271
" <i>All Israel</i> "	<hr/> 42,360	<hr/> 42,360

In *Davidson's Hermeneutics* (quoted in "*The Scriptures Arranged*," see "*Passages Explained, and Supposed Discrepancies*," p. 269, the 3rd Edit.), the following explanation by Mr. Altig is worth careful attention:—"In these numbers Ezra mentions 494 persons not included in Nehemiah's register, while, on the other hand, Nehemiah mentions 1765 persons not included in Ezra's list. Now, if these omissions be added to the numbers given in each book they agree exactly in their several reports. Thus:—

In Ezra	29,818
Additional names found in Nehemiah's list not in Ezra's	1,765
	<hr/> 31,583
In Nehemiah	31,089
Additional names found in Ezra's list not in Nehemiah's	494
	<hr/> 31,583

There are thus 29,324 persons common to both lists, but Ezra's contains also 494 persons not given by Nehemiah, and the latter 1765 not named by Ezra; or, adding both together, 2259 names to be added to the common number: giving thus 31,583 who returned of Judah, Benjamin, and Levi, and 10,777 from *all the other tribes*—"*all Israel*."

There is also an apparent difficulty arising from the different amounts of gold and silver, and garments, given by the chiefs of the Fathers, v. 70-73, compared with Ezra ii. 68-70. This is fairly explained in the "*Speaker's Commentary*." The note is as follows:—"In v. 70 the words, 'five hundred and thirty priests' garments,' should be, most probably—as in v. 71, 72, where we find presents of silver also—500 (*pounds of silver*) and 30 priests' garments, the words '*pounds of silver*' having been acci-

dentally omitted. If this be so, the lists of presents stand as follows :—

	Nehemiah.	Esra.
Gold :—	dr.	
Given by Tirshatha ..	1,000	
„ chief fathers ..	20,000	
„ people.. ..	20,000	
	<hr/> 41,000	61,000 (6 by mistake for 4.)
Silver :—		
Given by Tirshatha ..	500	
„ chief fathers ..	2,200	
„ people.. ..	2,000	
	<hr/> 4,700	5000 (in round numbers).
Garments :—		
Given by Tirshatha ..	30	
„ people.. ..	67	
	<hr/> 97	100 (in round numbers).

See, however, "*Supplemental Notes*" for another solution of this difficulty, given in "*Smith's Dictionary of the Bible.*"

Zerubbabel's Register ends at ch. vii. 73, and in ch. viii. we have *Nehemiah's times* again before us.

CHAPTER VIII.

The Book of the Law read. The people are exhorted to rejoice. The Law of the Feast of Tabernacles. The Feast kept by the people.

The Book of the Law read to all—(v. 1) "*And all the people gathered themselves together as one man into the street that was before the water gate ; and they spake unto Esra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. (v. 2) And Esra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. (v. 3) And he read therein before the street that was before the water gate from the morning until midday, before the men and the*

women, and those that could understand ; and the ears of all the people were attentive unto the book of the law. (v. 4) And Ezra the scribe stood *upon a pulpit of wood*, which they had made for the purpose ; and *beside him stood* Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand ; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hasum, and Hashbadana, Zechariah, and Meshullam. (v. 5) And Ezra opened the book in the sight of all the people ; (for he was above all the people ;) and when he opened it, *all the people stood up* : (v. 6) And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands : and they bowed their heads, and worshipped the Lord with their faces to the ground. (v. 7) Also *Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah*, and the Levites, *caused the people to understand* the law : and the people stood in their place. (v. 8) So they read in the book in the law of God distinctly, and *gave the sense*, and caused them to understand the reading."

The People are Exhorted to Rejoice.—(v. 9) "And Nehemiah, *which is the Tirshatha*, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, *This day is holy* unto the Lord your God ; mourn not, nor weep. For all the people wept, when they heard the words of the law. (v. 10) Then he said unto them, Go your way, *eat the fat, and drink the sweet*, and *send portions* unto them for whom nothing is prepared : for this day is holy unto our Lord : neither be ye sorry ; for *the joy of the Lord is your strength*. (v. 11) So the Levites stilled all the people, saying, Hold your peace, for the day is holy ; neither be ye grieved. (v. 12) And all the people went their way, to eat, and to drink, and to send portions, and to make great mirth, because they *had understood the words* that were declared unto them."

The Law of the Feast of Tabernacles.—(v. 13) "And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, *even to understand* the words of the law. (v. 14) And *they found written in the law* which the Lord had commanded by Moses, that the children of Israel should dwell in booths in *the feast of the seventh month* :

(v. 15) And that they should publish and proclaim in all their cities, and in Jerusalem, *saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.*"

The Feast is kept by the People.—(v. 16) "So the people went forth, and brought them, and made themselves booths, every one *upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.* (v. 17) And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for *since the days of Jeshua the son of Nun unto that day had not the children of Israel done so, And there was very great gladness.* (v. 18) *Also, day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.*"

"*All the people gathered,*" v. 1.—After the walls were finished, as described in ch. vi. 15, in the seventh month.

"*Into the street,*" v. 1.—Court or square—now the *harem area*—lying between the *water gate* (in the city wall) and the east gate of the Temple.

"*Unto Ezra the scribe,*" v. 1.—This is the author of the book which bears his name, Ezra ch. vii. He is mentioned now for the first time *in this book*. Some suppose that when Nehemiah was sent to Judea by the king (ch. ii. 6, 7), Ezra returned to Persia, and remained there until now; others think that he only retired from public life in order to devote himself to the revision of the Scriptures. See *Appendix*.

"*To bring the book of the law of Moses,*" v. 1.—The book of the law was therefore at this time *well known*, and copies of it were in the possession of the Jews, both in captivity and after the return. Some of the fathers—Irenæus, Tertullian, and others—say that all the Scriptures were *lost and destroyed in the Babylonish captivity*, and that Ezra restored them all by Divine revelation. But, *in the first place*, there is *no other foundation* for this statement than that *fabulous relation* which we have in the *Second Apocryphal Book of Esdras*; and, *in the second place*,

we have in the inspired Scriptures sufficient proof that the Scriptures were not *lost and destroyed* in the Babylonish captivity. *Daniel* had a copy of the Holy Scriptures with him in Babylon, for he quotes the law, and refers to the prophecies of *Jeremiah*, Dan. ix. 11-13, and v. 2. And in the sixth chapter of *Ezra* it is said that "on the finishing of the Temple, in the sixth year of *Darius*, the Priests and the Levites were settled in their respective functions, according as it is written in the law of *Moses*." Thus when the people were assembled in the seventh month before the Temple gate, and they spake to *Ezra* the scribe to bring the book of the law of *Moses*, it is clearly conveyed to us that there was no new discovery of it, but the production of a book known to be in their keeping. See "*Prideaux' Com.*," vol i. p. 317.

"And *Ezra* the priest brought the law," v. 2.—He belonged to the tribe of *Levi*, and the family of *Aaron*. See *Table of the Priests*, Appendix C. He was also a scribe. This term—from *scribo* = *I write*—does not mean that *Ezra* was merely a writer, but "one learned in the Mosaic Law." Their principal work was, as stated in *Ezra* vii. 4, "*To seek the law of the Lord, and to do it, and to teach in Israel the statutes and judgments.*" At first employed in transcribing the law (hence called *sopherim*—from *saphar*, to write, to set in order, to correct), they naturally, and almost necessarily, became interpreters of its meaning (*Matt.* xxiii. 2), and were, from this cause, also termed lawyers.

"The first day of the seventh month," v. 2.—*Tizri* = August and September. The ecclesiastical year began among the Jews with *Abib*, known also as *Nisan* = March and April, the civil year in *Tizri*. On the first day was the Feast of Trumpets. The tenth day was the Day of Atonement, and on the fifteenth the Feast of Tabernacles began.

"And he read therein," v. 3.—He and those who were with him on the platform. The reading was continued without interruption "*from morning until midday*," sometimes *Ezra* reading, sometimes those who stood by to help him.

"Upon a pulpit of wood," v. 4. —A raised scaffold or platform large enough to accommodate fourteen persons at least (v. 4).

"Beside him stood," v. 4.—Thirteen priests are men-

tioned here. Some of them are named in other places (ch. xx. 7, x. 3-7, iii. 4-25); the other names do not occur elsewhere.

"*All the people stood up,*" v. 5.—Either, as at the reading of the Gospel, from respect to the Word of God, or because (see v. 6) Ezra *prayed* before he began to read. 1 Ks. viii. 14.

"*Jeshua and Bani,*" v. 7.—Names sometimes indicate the house or family, not the individual. These persons had lived in the time of Zerubbabel (ch. xii. 8, and vii. 45. See also ch. ix. 4, 5, x. 9). The names are here, therefore, designations of *Levitical families, the descendants of a Jeshua, of a Bani, a Sherebiah, &c.*—*Sp. Com.*

"*Caused the people to understand,*" v. 7.—The Levites *expounded* as they read.

"*Gave the sense,*" v. 8.—By translating the Hebrew into the Aramaic dialect, or perhaps by merely explaining the difficult passages, or words of doubtful meaning.

"*Which is the Tirshatha,*" v. 9.—Here for the first time this title, *Tirshatha*, is applied to Nehemiah; before this he has been termed *pechah* (*governor*), ch. v. 14, 15-18. In Ezra ii. and Neh. vii., the title *Tirshatha* belongs to Zerubbabel.

"*This day is holy,*" v. 9.—The first day of the seventh month (v. 2) was a sacred festival (see note on v. 2, and Lev. xxiii. 23-25), and should be kept, not with weeping, but with joyfulness. Psal. lxxxix. 15, 16.

"*Eat the fat and drink the sweet,*" v. 10.—Eat the portions of the offerings (probably *peace offerings*, Prov. vii. 14; Lev. viii. 11-15), and drink the sweet wines of their vineyards.

"*And send portions,*" v. 10.—The law commanded that the joy of the great festivals should be extended to the "*stranger, and the fatherless, and the widow*" (Deut. xvi. 11-14), but we do not read of sending portions to them in the earlier books of Scripture. The first mention of this practice is found in Esth. ix. 19-22. It evidently grew out of the command in Deuteronomy.—*Sp. Com.*

"*The joy of the Lord is your strength,*" v. 10.—It implies that sin has been *forgiven* (Rom. v. 1, 11); first weeping for sin (v. 10), then joy "*in the Lord,*" Phil. iv. 4, 5.

"*They understood the words,*" v. 12.—Either as in v. 7 or v. 8. See notes.

"*Even to understand,*" v. 13.—to consider.—*Sp. Com.*

"*They found written in the law,*" v. 14.—See Lev. xxiii. 34-42. The Feast of Tabernacles had not been observed during the captivity. It was kept on their return under Zerubbabel (Ezra iii. 4), but apparently *not* afterwards, until the time referred to in the text; or, if observed, they do not seem, at all events, to have carried out the command to *dwell in booths*.

"*The feast of the seventh month,*" v. 14.—There were three feasts in this month (see *note* on v. 2), but this was the greatest of the three, hence termed "*The feast,*" &c.

"*Saying,*" v. 15.—The Lord only commanded that proclamation should be made of the feast; the word "*saying*" does not imply that the following words are a quotation, but only that *such a proclamation* was made. Deut. xvi. 13-17; Lev. xxiii. 34-44.

"*Go forth unto the mount,*" v. 15.—Probably the Mount of Olives.

"*Pine,*" v. 15.—Branches of the *wild olive*.—*Sp. Com.*

"*Palm,*" v. 15.—Palm trees were growing, therefore, at that time, on the Mount of Olives, or near Jerusalem.

"*As it is written,*" v. 15.—This refers either to v. 14, "*They found written,*" &c., or to Lev. xxiii. 40, where thick, *ornamental*, or *majestic* trees are required, with "*willows of the brook.*" See *Gesenius on Hagar*, 217. "The trees named in Leviticus may have become scarce," and *olive* and *myrtle* branches taken instead, the spirit of the command being thus kept.—See *Sp. Com.*

"*Upon the roof of his house,*" v. 16.—See Deut. xxii. 8; Acts x. 9; Matt. xxiv. 17.

"*In their courts,*" v. 16.—In the East, houses are built "*round a court-yard, into which the windows look.*"—*Sp. Com.*

"*The street of the gate Ephraim,*" v. 16.—*Square* or *open space* inside the gate.

"*Since the days of Jeshua,*" v. 17.—We are not to understand from this that the Feast of Tabernacles had not been kept since the days of Joshua (see *note* on v. 14), but that it had not been kept with *such rejoicings*. See 1 Ks. viii. 65; 2 Chron. vii. 9. This seems to be expressed in the words of v. 17, "*had not . . . done so:*" and "*there was very great gladness.*" Compare 2 Ks. xxiii. 22.

"*Also day by day*," v. 18.—Fulfilling the command in Dent. xxxi. 10-12 with overflowing zeal.

"*On the eighth day*," v. 18.—See Numb. xxix. 35, and John vii. 37-39—"In the last day, that great day of the feast, Jesus stood and cried, saying."

"According unto the manner," v. 18,—as was customary (Lev. xxiii. 36). This clause proves that the feast had been kept.

CHAPTER IX.

The Solemn Fast. The Levites' Confession.

The Solemn Fast.—(v. 1) "Now in the *twenty and fourth day* of this month the children of Israel were assembled with fasting, and with sackclothes, and *earth upon them*. (v. 2) And the seed of Israel *separated themselves from all strangers*, and stood and confessed their sins, and the iniquities of their fathers. (v. 3) And they stood up in their place, and *read in the book of the law* of the Lord their God *one fourth part of the day*; and another fourth part they confessed, and worshipped the Lord their God."

The Levites' Confession.—(v. 4) "Then stood up *upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice* unto the Lord their God. (v. 5) *Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless the Lord* your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise. (v. 6) *Thou, even thou, art Lord alone*; thou hast made heaven, *the heaven of heavens, with all their host*, the earth, and all things that are therein, the seas, and all that is therein, and thou *preservest them all*; and *the host of heaven* worshippeth thee. (v. 7) Thou art the Lord the God, who *didst choose Abram*, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; (v. 8) And *foundest his heart faithful* before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous: (v. 9) And

didst see the affliction of our fathers in Egypt, and
 hearest their cry by the Red Sea ; (v. 10) And shewedst
 signs and wonders upon Pharaoh, and on all his servants,
 and on all the people of his land : for thou knewest that
they dealt proudly against them. So didst thou *get thee a*
name, as it is this day. (v. 11) And thou didst *divide the*
sea before them, so that they went through the midst of
 the sea on the dry land ; and their persecutors thou
 threwest into the deeps, as a stone into the mighty
 waters. (v. 12) Moreover thou leddest them in the day by
 a cloudy pillar ; and in the night by *a pillar of fire*, to give
 them light in the way wherein they should go. (v. 13)
 Thou camest down also *upon Mount Sinai*, and spakest
 with them from heaven, and *gavest them* right judgments,
 and *true laws*, good statutes and commandments : (v. 14)
 And *madest known* unto them *thy holy Sabbath*, and com-
 mandedst them precepts, statutes, and laws, by the hand of
 Moses thy servant : (v. 15) And gavest them *bread from*
heaven for their hunger, and broughtest forth *water* for
 them *out of the rock* for their thirst, and *promisedst* them
 that they should go in to possess the land which thou
 hadst sworn to give them. (v. 16) But *they and our*
fathers dealt proudly, and hardened their necks, and
 hearkened not to thy commandments, (v. 17) And refused
 to obey, neither were mindful of thy wonders that thou
 didst among them ; but hardened their necks, and in their
 rebellion *appointed a captain* to return to their bondage :
 but thou art a God, *ready to pardon*, gracious and merci-
 ful, slow to anger, and of great kindness, and forsookest
 them not. (v. 18) Yea, when they had made them a
 molten calf, and said, *This is thy God* that brought thee
 up out of Egypt, and had wrought great provocations ;
 (v. 19) Yet thou in thy manifold mercies forsookest them
 not in the wilderness : the pillar of the cloud departed
 not from them by day, to lead them in the way ; neither
 the pillar of fire by night, to shew them light, and the way
 wherein they should go. (v. 20) Thou gavest also *thy*
good spirit to instruct them, and witheldest not thy
 manna from their mouth, and gavest them water for their
 thirst. (v. 21) Yea, forty years didst thou sustain them
 in the wilderness, so that they lacked nothing ; *their*
clothes waxed not old, and their feet swelled not. (v. 22)
 Moreover thou gavest them kingdoms and nations, and

3rd hour (9 o'clock), the time of the *morning sacrifice*, they continued reading until 12 o'clock, when the *first fourth* ended; then the *confession of sin* began, and was continued to the 9th hour (3 o'clock), the time of the *evening sacrifice*: Exod. xxix. 38, 39, and 41, 42.

"*Upon the stairs of the Levites*," v. 4.—The comma after stairs should be removed, giving as the meaning—upon the Levites' stairs or platform; a scaffold or pulpit (ch. viii. 4) having been erected, that they might be better heard.—*Sp. Com.*

"*Jeshua and Bani*," v. 4.—Families, not persons, are here meant. See ch. viii. 7, and *note*—persons of the family of Jeshua, &c.

"*Cried with a loud voice*," v. 4.—Some suppose there were eight assemblies of the people, and each of the Levites prayed; others think that there was only one large congregation, and they prayed by turns. Acts ii. 4; and 1 Cor. xiv. 27, and 31-33.

"*Then the Levites . . . said*," v. 5.—This was, then, either "*a form of prayer*" prepared, perhaps, by Ezra, or it may embody the *substance* of their confessions and thanksgivings.—*Br. and F.*

"*Stand up and bless the Lord*," v. 5.—The people seem to have been kneeling, in order to confess their sins, v. 2, 3; they are called on now to *stand up* to praise and give thanks.

"*Thou, even Thou, art Lord alone*," v. 6.—A summary of this prayer is given here:—

1. Adoration of God as Creator, Preserver, and Governor, v. 6—the only object of worship.

2. An acknowledgment of His favour to Israel, v. 7-15.

In the call of Abraham, v. 7; Isai. li. 2.

In making a covenant with him, v. 8.

In delivering them out of Egypt, v. 9-11.

In dividing the sea before them, v. 11.

In leading them by day and night, v. 12.

In giving the law on Sinai, v. 13.

In republishing His "Holy Sabbath", v. 14.

In giving them "bread from heaven," and water "out of the rock," v. 15.

In sustaining them in the wilderness, v. 15.

In bringing them into the promised land, v. 15.

- In His readiness to pardon their sins when they "cried" to Him, v. 17.
 In instructing them by His good Spirit, v. 20.
 In warning them by His Spirit in the prophets, v. 36.
 In his long-continued forbearance and patience, v. 30.
3. *A confession of sin, national and personal*, v. 16-26.
 They sinned when in the wilderness, v. 16-23.
 They sinned in the land of Canaan, v. 24-31.
 All are alike guilty before Him—"we" and "they"—v. 32-37.
4. *A representation of the judgments which have already fallen on them*, v. 27.
 In their earlier history (under judges), v. 27-31.
 Judgments still continued, v. 32-37.
5. An appeal to God in their distress, v. 32-37.
6. *Willingness to make a "sure covenant" with God*, v. 38.
 (This summary should be made up, and the points noted on the margin of the Bible itself, so as to enable the student to answer from the text.)

"The heaven of heavens," v. 6.—See Deut. x. 14, and 1 Kings viii. 27.

"With all their host," v. 6.—Gen. ii. 1; worlds and angels—Col. i. 16-17.

"Preservest them all," v. 6.—Givest them life (Sp. Com.) Heb. i. 3; John i. 4.

"The host of Heaven," v. 6.—Angels. 1 Ks. xxii. 19; Ps. ciii. 21.

"Didst choose Abram," v. 7.—Gen. xi. 31, xii. 1-4, xvii. 5.

"Foundest his heart faithful," v. 8.—Gen. xv. 6.

"A covenant with him," v. 8.—Gen. xv. 18, xvii. 7, 8; Gal. iii. 16-21, 27.

"They dealt proudly," v. 10.—The words of Jethro are quoted. Ex. xviii. 11.

"Get thee a name," v. 10.—Ex. ix. 16; Isa. lxiii. 12-14.

"Divide the sea," v. 11.—Ex. xiii.-xv.

"Pillar of fire," v. 12.—Ex. xiii. 21, xxxiii. 14-16; Isa. lv. 4.

"Upon Mount Sinai," v. 13.—Ex. xix., xx.

"Gavest them . . . true laws," v. 13.—Ex. xix. 8, 9, xx., and Rom. vii. 12.

"Madest known . . . thy holy sabbath," v. 14.—Not for the

first time (see Gen. ii. 3), but *republished it, announced it anew.*

"*Bread from heaven,*" v. 15.—Ex. xvi. and John vi. 31-63.

"*Water . . . out of the rock,*" v. 15.—Ex. xvii. 6, and 1 Cor. x. 4.

"*Promisedst,*" v. 15.—Deut. i. 8; Tit. i. 2; Heb. iv. 5-9.

"*They and our fathers,*" v. 16.—Even our own fathers.

"*Appointed a captain,*" v. 17.—In Num. xiv. 4 they only intended to do so. The Levites confess *the design as equivalent to the act itself.*

"*Ready to pardon,*" v. 17.—Margin, *a God of pardons.* Eph. ii. 4; 2 Peter iii. 9; Joel ii. 13.

"*This is thy God,*" v. 18.—Ex. xxxii. 4, "*these be thy gods.*" The offence of the Israelites consisted in worshipping God by a *material image.* It was a violation of the Second Commandment, *not of the First.*—Br. and P.

"*Thy good spirit to instruct them,*" v. 20.—In this verse we have truths "*not openly announced in the Pentateuch*" (Sp. Com.); but compare Num. xi. 17; Isa. lxiii. 10-11; Psa. cxliii. 10, xxxii. 8; and Acts vii. 51-53.

"*Their clothes waxed not old,*" v. 21.—Not contained in the narrative itself, but revealed in the *resumé* of their history by Moses. See Deut. viii. 4, xxix. 5.

"*Into corners,*" v. 22.—Either the points or angles at which the different districts assigned to the tribes touched each other, or "*didst distribute them on all sides.*"—Sp. Com.

"*The land of Sihor, and,*" v. 22,—even the land of the king of Heshbon. Heshbon was the capital of the land of Sihor.

"*As the stars,*" v. 23.—Attesting God's faithfulness to his promise, Gen. xxii. 17. So, "*the land which thou hadst promised.*"

"*A fat land,*" v. 25.—See Deut. viii. 7-10; Ezek. xx. 6.

"*And became fat,*" v. 25.—"Grew proud" or "wanton." This phrase occurs only here and in *two other places*; Deut. xxxii. 15; Jer. v. 28.—Sp. Com.

"*Rebelled against thee,*" v. 26.—*Eight times* they murmured or rebelled in the wilderness. Num. xi. to xxi.

"*Slew thy prophets,*" v. 26.—Jezebel was a *stranger*, 1 Ks. xviii. 4; but prophets were slain by the Jews, Matt. xxi. 35, xxiii. 37; Zechariah was slain, 2 Chron. xxiv. 21;

and, according to the tradition of the Jews, also Isaiah, Jeremiah, and Ezekiel.—*Sp. Com.* See also Acts vii. 52.

"*Thou gavest them saviours,*" v. 27.—Delivered to their enemies because of their sins (Judg. ii.—xvi.), he yet *saved* them when they cried, Judg. iii. 9-15, iv. 6-24, vi. 12. Their deliverers are called *saviours*, because types of the Saviour, Jesus. Matt. i. 21.

"*After they had rest,*" v. 28.—Repeating the words of the history, "*the land had rest.*" Judg. iii. 11-30, v. 31, viii. 28.

"*He shall live in them,*" v. 29.—The words are taken from Lev. xviii. 5.

"*Withdrew the shoulder,*" v. 29.—Margin, gave a withdrawing shoulder, Zech. vii. 11.

"*By thy spirit in thy prophets,*" v. 30.—See note on v. 20. In that verse we learn that the Holy Spirit guided and instructed them; in this, that He it was who *inspired their prophets* when writing the Word. 2 Peter i. 21; 1 Peter i. 11; Acts xxviii. 25; Heb. iii. 7, x. 15, &c.

"*The people of the lands,*" v. 30.—The heathen. So Ezra ix. 1, 2.

"*Kings of Assyria,*" v. 32.—They ruled from 747 to 626, from Tiglath Pileser (Ninus 2nd) to Saracus, when the empire was subverted by the King of Babylon 626 a.c.

"*We are servants this day,*" v. 36.—We would not serve Thee, and now we *must serve* "*other lords*"—Isa. xxvi. 13; Ezra ix. 9.

"*Much increase unto the kings,*" v. 37.—The "*increase*" should have been their own, but their sin transferred it to oppressors. Ez. iv. 13; Deut. xxviii. 33.

"*Dominion over our bodies,*" v. 37.—Jews were compelled to *serve* in the Persian armies. See also Rom. vi. 12, 14, 16.

"*We make a sure covenant, and write it,*" v. 38.—subscribe it, the people signing by *representatives*. Exod. xxiv. 3-8.

"*Seal unto it,*" v. 38.—The seals of the representatives were appended. See Jer. xxxii. 10.

CHAPTER X.

The Names of those who sealed the Covenant,
1-27. The Points of the Covenant, 28-39.

The Names of them who Sealed the Covenant.—(v. 1) "Now those that sealed were Nehemiah the *Tirshatha*, the son of

Hachaliah, and Ziddikjah. (v. 2) Seraiah, Azariah, Jeremiah, (v. 3) Pashur, Amariah, Malchijah, (v. 4) Hattush, Shebaniah, Malluch, (v. 5) Harim, Meremoth, Obadiah, (v. 6) Daniel, Ginnethon, Baruch, (v. 7) Meshullam, Abijah, Mijamin, (v. 8) Maaziah, Bilgai, Shemaiah : these were the priests. (v. 9) And the Levites : both *Jeshua* the son of Azaniah ; *Binnui* of the sons of Henadad ; Kadmiel ; (v. 10) And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, (v. 11) Micha, Rehob, Hashabiah, (v. 12) Zaccur, Sherebiah, Shebaniah, (v. 13) Hodijah, Bani, Beninu. (v. 14) The chief of the people : Parosh, Pahathmoab, Elam, Zattu, Bani, (v. 15) Bunni, Azgad, Bebai, (v. 16) Adonijah, Bigvai, Adin, (v. 17) Ater, Hizkijah, Azzur, (v. 18) Hodijah, Hashum, Bezai, (v. 19) Hariph, Anathoth, Nebai, (v. 20) Magpiash, Meshullam, Hezir, (v. 21) Meshezabeel, Zadok, Jaddua, (v. 22) Pelatiah, Hanan, Anaiah, (v. 23) Hoshea, Hananiah, Hashub, (v. 24) Halloheh, Pileha, Shobek, (v. 25) Rehum, Hashabnah, Maaseiah, (v. 26) And Ahijah, Hanan, Anan, (v. 27) Malluch, Harim, Baanah."

The Rest of the People, (representatives).—The Points of the Covenant.—(v. 28) "And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding ; (v. 29) They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes ; (v. 30) And that we would not give our daughters unto the people of the land, nor take their daughters for our sons : (v. 31) And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day : and that we would leave the seventh year, and the exaction of every debt. (v. 32) Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God ; (v. 33) For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to

make an atonement for Israel, and for all the work of the house of our God. (v. 34) And we cast the lots among the priests, the Levites, and the people, *for the wood offering*, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, *as it is written in the law*: (v. 35) And to *bring the firstfruits of our ground*, and the firstfruits of *all fruit of all trees*, year by year, unto the house of the Lord: (v. 36) Also the *firstborn of our sons*, and of *our cattle*, as it is written in the law, and the *firstlings of our herds* and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: (v. 37) And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, *to the chambers of the house of our God*; and the tithes of our ground unto the Levites, that the same might have the tithes in all the cities of our tillage. (v. 38) And the *priest the son of Aaron shall be with the Levites*, when the Levites take tithes: and the Levites shall bring up *the tithes of the tithes* unto the house of our God, to the chambers, into the treasure house. (v. 39) For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God."

"*Those that sealed*," v. 1.—Nehemiah, as *Tirshatha*, stands first; next to him, the scribe or secretary who had drawn it up, Zidkijah or Zadok, ch. xiii. 13; Ezra iv. 8, 9 (*Sp. Com.*); afterwards *representatives* of the different sections of the priests, Levites, and people, v. 2-28. Compare, also, Exod. xxiv. 3-8; Deut. xxvii. 17, 18.

"*Seraiah*," v. 2.—The names of 21 priests follow, but of these 16 are found *in the same order* as in the list of those who came up with Zerubbabel nearly 100 years before, ch. xii. 1-21. They *cannot be the same persons*, hence it is clear that the *priestly families* sealed by their representatives. Ezra and Eliashib both belonged to the house of Seraiah. Either of them may have signed for the house.—*Sp. Com.*; and v. 8, "*These were the priests*."

"*And the Levites*," v. 9.—The *families*, as before, are

named, not *persons*; for these men also—Jeshua, Binnui, &c.—*came up with Zerubbabel*, 536. See ch. viii. 7, and *note*, and ch. vii. 43. The *houses* of Jeshua and of Binnui are therefore designated by the names of their heads.

"*The chief of the people*," v. 14.—The people signed in two divisions—(1) *Families* (or clans), by their representatives as before, from *Parosh* to *Magpiash* (*Magbish*), v. 19; Ezra ii. 3-30, and ch. vii. 8-33; the *names of the heads who came up with Zerubbabel still designating the clan or family*. (2) *The head men* (from *Meshullam* to *Baanah*, v. 20-27) of places, *enumerated in the former list*—Neh. vii. 27-38.—*Sp. Com.* The names of the chief men are given, but not the places, as these had been before enumerated.

"*The rest of the people*," v. 28.—The people signed and sealed by their representatives; but not content with this, they expressed their willingness to adhere to the covenant *individually*: and not only they, but also "*their wives, their sons, and their daughters*," v. 28.

"*That had separated themselves*," v. 28.—See ch. ix. 2; 2 Cor. vi. 14-17.

"*Entered into a curse*," v. 29.—as in Deut. xxix. 12-20—to submit to the penalty, should *they* break the covenant, ch. v. 12, 13.

"*To walk in God's law*," v. 29.—(*The points of the covenant should be made up*: they are indicated here for that purpose)—

- (1) To walk in God's law, v. 29. (2) To abstain from *intermarrying* with the heathen, v. 30. (3) To observe the *Sabbath*, v. 31. (4) To observe the *Sabbatical year*, v. 31. (5) To contribute to the *Temple expenses*, v. 32. (6) To bring the *wood* for the altar, v. 34. (7) To bring in the *first fruits* and tithes.

"*Not give our daughters*," v. 30.—Forbidden in Exod. xxxiv. 15-17; Deut. vii. 3; 2 Cor. vi. 14.

"*Bring ware . . . on the Sabbath-day*," v. 31.—For the laws respecting the Sabbath see Exod. xx. 10, Lev. xxiii. 2, Deut. v. 12; and for instances of their violation, Numb. xv. 32, Jer. xvii. 21-23, and ch. xiii. 15.

"*Leave the Seventh year*," v. 31.—Let the law rest in the Sabbatical year, as the Lord commanded. Exod. xxiii. 11; Lev. xxv. 4, 5, xxvi. 34; and Jer. xxv. 9; compared with 2 Chron. xxxvi. 21.

"*The exaction of every debt*," v. 31.—The promise here given is to cease pledge-taking, ch. v. 2-10, and notes. The meaning seems to be better expressed in margin, "*to leave the debt of every hand*."

"*Third part of a shekel*," v. 32.—The law required that every Israelite should pay *half a shekel* (Exod. xxx. 12-16), but this was not to be paid yearly, but only when a census was taken; the *third* part in the text was to be paid yearly. In Matt. xvii. 24, it seems to have risen to the half again.

"*The shew bread*," v. 33.—Twelve loaves or cakes placed on the altar every Sabbath. Lev. xxiv. 6-9.

"*The meat-offering*," v. 33.—Lev. vi. 14-23.

"*The continual burnt-offering*," v. 33.—Exod. xxix. 38-40. One lamb at 9 A.M., the second at 3 P.M. See note on ix. 3.

"*Of the Sabbaths*," v. 33,—the days of *holy convocation*,—on the 1st and 8th days of the great feasts. Lev. xxiii. 39; and Col. ii. 16.

"*New moons*," v. 33.—The beginnings of their month. The Jewish month being *lunar*, each month began with the new moon. Numb. x. 10, xxviii. 11-15.

"*The set feasts*," v. 33.—*The great feasts*, Deut. xvi. 16. See "*Table of Feasts*," Appendix B.

"*Sin-offerings*," v. 33.—See Lev. iv. 1-10, 20; Num. xv. 27, 28, and xvi. 46-48; Rom. v. 11.

"*For the wood-offering*," v. 34.—A feast was afterwards held on the fourteenth of the fifth month, called by Josephus *Xylophoria* (from *Xulon*=wood, and *phoria*=the carriage of). The *Nethinim* formerly carried the wood for the service of the altar (*that the fire should never go out*, Lev. vi. 11, 12.) Very few of that class, however, having returned from Babylon, the duty was now undertaken by the priests, Levites, and people.

"*As it is written in the law*," v. 34.—The reference seems to be to Lev. vi. 12.

"*To bring the first-fruits*," v. 35.—

1. Of the ground, Lev. xxiii. 10; Ex. xxii. 29, xxiii. 16-19.
2. Fruit of all trees, Ex. xxxiv. 26; Deut. xvi. 1-10; Num. xviii. 12, 13.
3. First-born of our sons, &c., Ex. xiii. 2; Num. xviii. 15-17, redeemed by money.

4. Firstlings of cattle, &c., Ex. xiii. 12, 13; Lev. xxvii. 26, &c. The firstlings of clean animals to be offered, of unclean to be redeemed, Num. xviii. 15 and 17; and Lev. xxvii.

5. First-fruits of dough. See Num. xv. 20, 21.

"*To the chambers of the house,*" v. 37.—The chambers built at the sides of the temple (1 Ks. vi. 5), where the priests' portions were stored (*riches, &c.*). See ch. xiii. 5.

"*The priest . . . shall be with the Levites,*" v. 38.—To prevent any wrong in taking tithes from the people,—fraud on either side.

"*The tithes of the tithes,*" v. 38.—The Levites received a tenth from the people, and gave to the priests a tenth of all they received. Num. xviii. 26-28.

CHAPTER XL

The Inhabitants of Jerusalem—the Rulers and a Tenth of all the People, 1-2. Catalogue of their names, 3-19. The Dwellers in the Country, 20-36.

Dwellers in Jerusalem: (1.) **The Rulers.**—(v. 1) "*And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities. (v. 2) And the people blessed all the men that willingly offered themselves to dwell at Jerusalem.*"

The "tenth" of Judah.—(v. 3) "*Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants. (v. 4) And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez; (v. 5) And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni. (v. 6) All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men.*"

The "tenth" of Benjamin.—(v. 7) "And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maa-seiah, the son of Ithiel, the son of Jesaiah. (v. 8) And after him *Gabbai, Sallai*, nine hundred twenty and eight. (v. 9) And Joel the son of Zichri was *their overseer*: and Judah the son of Senuah was second over the city."

The Resident Priests.—(v. 10) "Of the priests: *Jedaiah the son of Joiarib, Jachin*. (v. 11) *Seraiah* the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was *the ruler of the house of God*. (v. 12) And their brethren that did the work of the house were eight hundred twenty and two: and *Adaiah* the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of *Malchiah*, (v. 13) And his brethren, chief of the fathers, two hundred forty and two: and *Amashai* the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer, (v. 14) And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men."

The Resident Levites.—(v. 15) "*Also of the Levites: She-maiah* the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni: (v. 16) And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of *the outward business of the house of God*. (v. 17) And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was *the principal to begin the thanksgiving* in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun. (v. 18) All the Levites in the holy city were two hundred fourscore and four. (v. 19) Moreover, *the porters*; Akkub, Talmon, and their brethren that kept the gates, were an hundred seventy and two."

The Non-residents.—(v. 20) "And *the residue of Israel*, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance. (v. 21) But *the Nethinims* dwelt in Ophel: and Ziba and Gispa were over the Nethinims."

The Levites' Overseer.—(v. 22) "The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. *Of the sons of Asaph*, the singers were over the business of the

house of God. (v. 23) For it was *the king's commandment* concerning them, that a certain portion should be for the singers, due for every day. (v. 24) And *Pethahiah* the son of Meshezabeel, of the children of Zerah the son of Judah, was *at the king's hand* in all matters concerning the people."

Dwellers in the Country.—(v. 25) "*And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof, (v. 26) And at Jeshua, and at Moladah, and at Beth-phelet. (v. 27) And at Hazar-shual, and at Beersheba, and in the villages thereof, (v. 28) And at Ziklag, and at Mekonah, and in the villages thereof, (v. 29) And at En-rimmon, and at Zareah, and at Jarmuth, (v. 30) Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beersheba unto the valley of Hinnom. (v. 31) The children also of Benjamin from Geba dwelt at Michmash, and Aiia, and Beth-el, and in their villages, (v. 32) And at Anathoth, Nob, Ananiah, (v. 33) Hazor, Ramah, Gittaim, (v. 34) Hadid, Zeboim, Neballat, (v. 35) Lod, and Ono, the valley of craftsmen. (v. 36) And of the Levites were divisions in Judah, and in Benjamin."*

"*The rulers . . . dwelt at Jerusalem,*" v. 1.—That is, the government was there as in a capital city.

"*Cast lots,*" v. 1.—In order that the people might acquiesce the more readily in this arrangement, as the Jews regarded decision by lot as an expression of the Lord's will. Prov. xviii. 18, xvi. 33; Acts i. 26; see also x. 34.

"*One of ten to dwell in Jerusalem,*" v. 1.—See ch. vii. 4. and note. In this way other cities had been peopled,—Rome, Syracuse, &c.

"*That willingly offered themselves,*" v. 2.—The Jews preferred to reside in the cities assigned to them throughout the country (v. 3), hence there was *self-denial* in willingly offering themselves as residents in the metropolis, but there was also *danger* attending a residence in Jerusalem, for their enemies were at this period bent on its destruction. See Ezra iv. ; Nehem. iv. and vi.

"*The chief of the province,*" v. 3.—Judæa. See i. 3; Ezra ii. 1.

"*In the cities of Judah dwelt,*" v. 3.—One in ten were selected out of Judah and Benjamin to reside *with the rulers* in the capital; but in the cities of Judah, "*in their possessions,*" dwelt those of the ten tribes—"Israel"—about 10,777 (who had returned with Zerubbabel), and the other Jews, including *priests* and *Levites*, and the *children of Solomon's servants*.

"*Nethinims and the children of Solomon's servants,*" v. 3. See note on ch. vii. 60.

"*Of the children of Judah,*" v. 4.—The three principal branches of Judah's family are specified—(1) of Perez (or Pharez), (2) of Shiloni (Shelah), and of Zarah, v. 24; all named in Gen. xxxviii. and 1 Chron. ix. 3-22. See on *difference between the names* here and in 1 Chron. ix., note at close of this chapter.

"*Athaiah,*" v. 4.—The "*Uthai*" of 1 Chron. ix. 4.

"*Maaseiah,*" v. 5.—In 1 Chron. ix., "*Asaiiah.*"

"*Shiloni,*" v. 5.—Probably *Shelah*, the youngest son of Judah, and half-brother of Pharez (Perez) and Zarah, Gen. xxxviii.

"*Gabbai, Sallai,*" v. 8.—Names omitted in 1 Chron. ix.

"*Their overseer.*"—Their captain or chief.

"*Jedaiah the son of,*" v. 10.—These are all "*families,*" the names being those of the heads of three of David's courses of priests—Jehoiarib of the *first*, Jedaiah of the second, and Jachin of the *twenty-first*. Here and in 1 Chron. ix. 10, where they appear among those *returning with Zerubbabel*, *houses*, not *persons*, are meant. "*The son of*" should be omitted after Jedaiah.

"*Seraiah . . . the ruler of the house of God,*" v. 11.—His was the *line of the HIGH PRIESTS*, who were the rulers of the house of God. Seraiah was the head of this house in B.C. 590, and Eliashib the high-priest in Nehemiah's time, see ch. iii. 1.—*Sp. Com.* Some think Seraiah was *Sagan* or deputy to the high-priest. 2 Ks. xxv. 18; 2 Chron. xix. 11.—*Br. and F., and Scot.*

"*Adaiah . . . son of Malchijah,*" v. 12.—The head of David's *fifth course*. In 1 Chron. ix. 12, three ancestors are named; *here* we have six, but three are omitted there.

"*Amashai,*" v. 13.—In Chron. the name is *Maasai*. He is in both places traced, through Meshillemoth, to *Immer*, head of David's 16th course.

"*Also of the Levites,*" v. 15.—The two lists here are in agreement, or very nearly so. See 1 Chron. ix., and *note* at close of this chapter.

"*The outward business of the house of God,*" v. 16.—The inner business is referred to in ch. x. 32; the *outward* business seems to have consisted in such work as collecting the self-imposed tax of *the third of a shekel*=10d., or in gathering in provisions (1 Chron. xxvi. 29) "*for officers and judges.*"

"*The principal to begin the thanksgiving,*" v. 17.—Leader of the choir, which chanted *psalms* daily at the morning and evening sacrifices, 9 A.M. and 3 P.M. Ps. cxli. 2.

"*In the holy city,*" v. 18.—Hence, probably, the name for Jerusalem found in "Herodotus," *Cadytis*—from Hakkodesh, the holy city, a name in use frequently *after the captivity*, also called *Cadusha*.

"*The porters,*" v. 19.—Their duty was to keep the *Temple gates*. In this list, Nehemiah omits Shallum, the chief porter (1 Chron. ix. 17), and Ahiman. See also v. 28 and ch. xii. 25; Ezra ii. 42; and Neh. vii. 45.

"*The residue of Israel,*" v. 20.—The ten tribes, of whom over 10,000 had returned with Zerubbabel, were *in the country towns of Judah*. See v. 3.

"*The Nethinims,*" v. 21.—See *note* on ch. iii. 26.

"*And Gispa,*" v. 21.—This name does not appear elsewhere.

"*Of the sons of Asaph,*" v. 22.—This is to be read in connection with the preceding, *not* with the following words—(see *Sp. Com. ad loc.*)—the sense being, "The overseer of the Levites was Uzzi, . . . the son of Micha, of the sons of Asaph the singers, *in respect of the business of the house of God*"—that is, the internal, as distinct from the outward business before referred to, v. 16. Part of their duty was *to pay the singers their daily portion*, v. 23.

"*The king's commandment,*" v. 23.—Artaxerxes having not only freed them from taxation (Ezra vii. 24), but assigned to their singers *an allowance*.

"*Pethahiah,*" v. 24.—He was also descended from Judah, by Terah. See 1 Chron. ix. 6.

"*At the king's hand,*" v. 24,—probably on the recommendation of Nehemiah, and in the interests of the Jewish people; perhaps a royal commissioner.

"*And for the villages,*" v. 25.—The people of Judah and Benjamin chiefly resided in Jerusalem, v. 1, 2; the rest of the people dwelt in the country, in the cities of their possessions, v. 25, 31. "*Israel,*" or those of the ten tribes who had returned with them, were dispersed through the *cities* of Judah and Benjamin, v. 20—few if any of them having been chosen to dwell in the capital—and their own lands (in Samaria and Galilee) being in the hands of the Samaritan party, and under direct Persian rule. See "*The throne of the governor,*" ch. iii. 7.

"*Kirjath-arba,*" v. 25,—the Hebron of earlier history. It was *first* called Kirjath-arba—Gen. xxxv. 27; Josh. xiv. 15, xv. 13; Judg. i. 10—afterwards it was known as Hebron; but *after the captivity* its old name came again into use. It should be noted here that Nehemiah, in his *country list*, gives *no account of persons* as hitherto (v. 3-25), but only of *places* (v. 25-36).

"*Moladah,*" v. 26,—a town on the south of Judah,—"*supposed to have derived its name from Mylitta, a Phœnician and Babylonian goddess.*"—*Br. and F.* The towns here mentioned had been destroyed by the Chaldeans a.c. 606-588. The children of Judah may have restored them sufficiently between Zerubbabel's return (536) and the time of Nehemiah (444).

"*From Beersheba to the Valley of Hinnom,*" v. 30.—All these villages were consequently south of Jerusalem, the country to the north (excepting Benjamin) being yet under *Persian rule*—see v. 25, and *note*. "*Dibon,*" v. 25, seems to be the "*Dimonah*" of Josh. xv. 21-26; "*Jekabzeel,*" the same as "*Kabzeel.*"

"*Beth-phelet,*" v. 26.—The Bethpalet of Josh. xv. 27-39.

"*En-rimmon,*" v. 29.—In Josh. xv. 32, and xix. 7, "*Ain Remmon.*"

"*Jeshua,*" in v. 26,—and "*Mekonah,*" v. 28,—do not occur elsewhere. (For the names of *places* which occur here and in this book generally, see *Appendix L.*)

"*From Geba dwelt at Michmash,*" v. 31.—This should be "*dwelt from Geba to Michmash.*"—*Sp. Com.* See Josh. xviii. 21-28.

"*Of the Levites were divisions,*" v. 36,—rather, the Levites were divided among various towns in Judah and Benjamin, v. 20.

THE TWO LISTS OF NAMES.

(Neh. xi. 4-19; and 1 Chron. ix. 3-22.)

In 1 Chron. ix. we have the names of those only who returned with Zerubbabel. V. 2, "*Now the first inhabitants that dwelt in their possessions in their cities were.*" The words "*first inhabitants*" have reference to those who resided there in 536, and imply that they were followed by others afterwards.

In Nehemiah xi. we have names not only from those first settlers, but of others who came up in 457 with Ezra—about 2000 men, or 6000 men, women, and children, Ezra viii.; and later still, of those who may have come with Nehemiah himself in 445.

1. *Some names would therefore appear in Nehemiah's later list which were not found in the earlier one of 1 Chron.—Ezra's list, made in Judea after the return, containing 42,360 persons; while in Nehemiah's time the numbers amounted to not less than 50,000 (of those who returned from Babylon). Thus, in v. 8, Gabbai, Sallai, are not found in the earlier lists, 1 Chron. ix. So in v. 21, "Giapa."*

2. *Many names must have undergone a change during the 90 years which elapsed between the return of the first caravan in 536 and of those under Nehemiah; as in v. 4, Athaiah is in the earlier lists (1 Chron. ix.) Uthai; v. 5, Maaseiah is Asaiah.*

3. The purpose of the lists being generally to identify the people, by tracing their descent from known heads, all the links in the genealogies *need not be specified*, two or three leading names being sufficient for the purpose. Thus, in v. 4, "Athaiah's" descent is traced through five names to Pharez and Judah; while in 1 Chron. he is traced through four only. "Maaseiah," v. 5, is traced through six names to Shiloni (Shiloh) and Judah; in 1 Chron. *no names intervene*, Shiloni and Judah being deemed sufficient. Sallu, v. 7, is traced through Meshullam, his father, and six ancestors; while in 1 Chron. he is traced through Meshullam and *two names*. In v. 15, Shemaiah is traced through four links; but in 1 Chron. only through three, to Merari.

4. *Many persons seem to have had more names than one; thus, v. 11 Seraiah is called, in 1 Chron. ix. 11, Azariah.*

5. Names are frequently employed to designate *houses*, not *persons*, the persons having lived in the time of Zerubbabel, but the name being still used for the *family* or *house*. Thus Seraiah lived in 536—see 1 Chron. vi. 14; Ezra iii. 2; Neh. xii. 10—but in ch. xi. 11, and elsewhere, his name is used as though he lived also in Nehemiah's days; but here the house is meant, not the person, as frequently. See *notes*, ch. x. 2, &c.

6. Errors may have crept into the text through the carelessness of transcribers, especially in names and numbers. Thus, v. 10, Jedaiah the *son of*—Jedaiah, Joiarib, and Jachin having been heads of separate courses—the words “son of” are incorrect, see 1 Chron. ix. 10; also, in numbering the *priests*, in Nehemiah's *later* list we have dwelling at Jerusalem 1192, while in the earlier list of 1 Chron. it is given as 1760. This may be an error, but it may be explained by *changes* of which we know nothing.

(If the note on ch. vii. 73 be also carefully studied, in which the causes of omissions or insertions of names are given, the young student can reconcile with sufficient clearness the lists both in ch. vii. and ch. xi.)

CHAPTER XII.

Register of those who came up with Zerubbabel—The Priests, 1-7. Levites, 8-9. Line of High Priests' succession, 10-11. Heads of the Courses and their sons, 12-21. The Levites in Nehemiah's times, 22-26. The Dedication of the Walls, 27-47.

The list of Priests who came with Zerubbabel.—(v. 1) *Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, (v. 2) Amariah, Malluch, Hattush, (v. 3) Shechaniah, Rehum, Meremoth, (v. 4) Iddo, Ginnetho, Abijah, (v. 5) Miamin, Maadiah, Bilgah, (v. 6) Shemaiah, and Joiarib, Jedaiah, (v. 7) Sallu, Amok, Hilkiab, Jedaiah. These were the chief of the priests and of their brethren in the days of Jeshua.*

The list of Levites who returned.—(v. 8) *Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and*

Mattaniah, which was *over the thanksgiving*, he and his brethren. (v. 9) Also Bakkukiah and Unni, their brethren, were over against them in the watches."

The High Priests' Line.—(v. 10) "*And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada, (v. 11) And Joiada begat Jonathan, and Jonathan begat Jaddua.*"

Heads of Priestly Families in time of Joiakim son of Jeshua.—(v. 12) "*And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah; (v. 13) Of Ezra, Meshullam; of Amariah, Jehohanan; (v. 14) Of Melicu, Jonathan; of Shebaniah, Joseph; (v. 15) Of Harim, Adna; of Meraioth, Helkai; (v. 16) Of Iddo, Zechariah; of Ginnethon, Meshullam; (v. 17) Of Abijah, Zichri; of Miniamin; of Moadiah, Piltai; (v. 18) Of Bilgah, Shammua; of Shemaiah, Jehonathan; (v. 19) And of Joiarib, Mattenai; of Jedaiah, Uzzi; (v. 20) Of Sallai, Kallai; of Amok, Eber; (v. 21) Of Hilkiah, Hashabiah; of Jedaiah, Nathaneel.*"

Chief Levitical Families at same times.—(v. 22) "*The Levites, in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian. (v. 23) The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib. (v. 24) And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward. (v. 25) Mattaniah, and Bakkukiah, Obadiah, Meshullam, Talmon, Akkub, were porters, keeping the ward at the thresholds of the gates. (v. 26) These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.*"

Dedication of the Walls.—(v. 27) "*And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harp. (v. 28) And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi; (v. 29) Also*

from the house of *Gilgal*, and out of the fields of Geba and Azmaveth : for the singers had builded them villages round about Jerusalem. (v. 30) And the priests and the Levites *purified themselves*, and purified the people, and the gates, and the wall. (v. 31) Then *I brought up* the princes of Judah upon the wall, and appointed *two great companies* of them that gave thanks, whereof one went *on the right hand* upon the wall toward the dung gate : (v. 32) And after them went *Hoshaiah*, and half of the princes of Judah, (v. 33) And Azariah, *Ezra*, and Meshullam, (v. 34) *Judah and Benjamin*, and Shemaiah, and Jeremiah, (v. 35) And certain of the priests' sons with trumpets ; *namely, Zechariah* the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph : (v. 36) And his brethren, *Shemaiah*, and Azarael, Milalai, Gilalai, Maai, Nathaneel, and Judah, Hanani, with the *musical instruments of David* the man of God, and *Ezra the scribe before them*. (v. 37) And at the *fountain gate*, which was *over against them*, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward. (v. 38) And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall ; (v. 39) And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate : and they stood still in the prison gate. (v. 40) So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me : (v. 41) And the priests ; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets ; (v. 42) And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah their overseer. (v. 43) Also that day they offered great sacrifices, and rejoiced : for God had made them rejoice with great joy : the wives also and the children rejoiced ; so that the joy of Jerusalem was heard even afar off. (v. 44) And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities

the portions of the law for the priests and Levites : for Judah rejoiced for the priests and for the Levites that waited. (v. 45) And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son. (v. 46) For in the days of David and Asaph of old there were *chief of the singers*, and songs of praise and thanksgiving unto God. (v. 47) And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion : and they sanctified holy things unto the Levites : and the Levites sanctified them unto the children of Aaron."

"*Now these are the priests,*" v. 1.—Twenty-two names are given here ; of these sixteen are found among those who sealed the covenant, ch. x. 2-8, in the same order as here ; but six names not found there are placed together here, and in v. 19, at the end of the list, and evidently separated from it by "and" in v. 6. The reason why these six names are placed below the others is supposed to be that they refused to sign the covenant.—*Sp. Com.*

"*Went up with Zerubbabel,*" v. 1,—in 536, see Ezra i. and ii.

"*Seraiah,*" v. 1.—The person, not the house, is intended. He lived before Zerubbabel's time, about B.C. 590.

"*Jeremiah,*" v. 1,—not the prophet, who wrote before the captivity—606.

"*Ezra,*" v. 1.—Not the priest or scribe of Ezra vii. This Ezra lived in 536, but Ezra the Scribe came from Persia in 457.

"*Shecaniah,*" v. 3.—An apparent error. In v. 14 it is *Shebaniah*.

"*Rehum,*" v. 3.—Also an error. In v. 15 it is *Harim*. See also on both names ch. x. 4, 5 ; 1 Chron. xxiv. 8 ; Ezra ii. 39 ; and Neh. vii. 42.

"*Iddo,*" v. 4.—In ch. x. 5 he is called "Obadiah." See note at close of ch. xi.

"*Abijah,*" v. 4,—or Abia—the head of Zechariah's Course. See Luke i. 5.

"*The chief of the priests,*" v. 7.—The heads of the 24 Courses into which the priesthood were divided, 1 Chron. xxiv. 1-20 ; of these only four returned from Babylon, ch. vii. 39-42 ; Ezra ii. 36-39 ; but these were divided by

Jeshua or Zerubbabel into the original number of 24. In this place 22 only are enumerated; in v. 12-21 only 20. Two of the courses may have become extinct in Babylon, none belonging to them having returned.

"Moreover the Levites," v. 8.—Three families only returned at first—Jeshua, Kadmiel, and Judah or Hodevah, ch. vii. 43.

"Over the thanksgiving," v. 8.—As in ch. xi. 17, he had in charge the arrangement of the psalms of thanksgiving at the morning and evening sacrifices.

"And Jeshua begat," v. 10.—There are six names in the high priests' line given here, from Jeshua, 536 B.C., to Jaddua, 336 B.C. in the time of Alexander the Great; but as Nehemiah lived B.C. 444, verse 11 must have been added by the last revisers of the books of the Old Testament. See the "Great Synagogue," *Appendix H*.

"In the days of Joiakim," v. 12.—In these verses, 12-21, we have in each case *one generation*, the heads of the courses in "Jeshua's" time, and *their sons* in the days of Jeshua's son and successor, "Joiakim." Two names found in 1-7 are wanting here, "Hattush" and "Maadiah," the reason being that they had no sons to succeed them, therefore none to be named in the lists of succeeding priests, v. 12-21.

"Of Miniamin," v. 17.—The name of his son is not given, it seems to have been omitted in copying.

"The Levites . . . and Jaddua," v. 22.—Here again we have the name of "Jaddua." These verses have also been added by a later reviser. See *Appendix H*.

"Of Darius the Persian," v. 22.—This Darius was the last king of Persia, known as "Codomanus." He began his reign in 336, in the same year as his great foe, "Alexander the Great." The word *Persian* affixed to his name seems to prove that these two verses were written after the close of that empire, and when the Grecian Empire had commenced.

"Written in the book of the chronicles," v. 23.—From these words it appears that the public registers of names and events were kept with great care after the captivity also. 1 Chron. ix. 14.

"The son of Eliashib," v. 23.—Grandson, v. 10, 11.

"The son of Kadmiel," v. 24.—Jeshua was the head of the Levitical family of Kadmiel in the days of Joiakim; or "the son" (*Heb.* "ben") may be an error for "Bani," a

name met with before in this connection, ch. viii. 7; ix. 4; x. 13.—*Sp. Com.*

"*Their brethren over against them*," v. 24.—In separate choirs, so as to sing in alternate responses. Ex. xv. 20.

"*Ward over against ward*," v. 24.—Alternately, 1 Chron. xxvi. 16, and Ezra iii. 10, 11. But Bishop Patrick explains wards by *courses*, one coming in to serve as another went out, ch. xiii. 30; 1 Chron. ix. 23; xxvi. 6-12.

"*Were porters*," v. 25.—Six families of porters are implied both here and in Ezra ii. 42; Neh. vii. 45. The Temple had four chief gates—north, south, east, and west; and also two minor gates, at Asuppim and at Parbar; 1 Chron. xxvi. 14-19. The four chief porters only are named in 1 Chron. ix. 17, 24, 26.—*Sp. Com.*

"*The thresholds of the gates*," v. 25.—Chambers or store-rooms.

"*The dedication of the wall*," v. 27.—According to Dr. Townsend, the walls were dedicated when finished (ch. vi. 15), about sixty days after Nehemiah's arrival in Jerusalem. He therefore places this account of the dedication after ch. vi. 15, arguing that Nehemiah would not leave them without dedication until his return from Persia, ch. vii. 1-4. Others, however, think that the dedication was put off for nearly twelve years (ch. xiii. 6), as he could scarcely venture on such a national manifestation of joy without the king's sanction.—*Sp. Com.*

"*Sought the Levites*," v. 27.—Out of the different cities and villages where they had been dispersed, ch. xi. 36. They gathered together at the dedication not only the Levites who were in Jerusalem, but those who were dispersed in their cities. Num. xxxv. 2.

"*The plain country round about Jerusalem*," v. 28.—Jerusalem is surrounded by hills; there are no plains in its neighbourhood. The plains of Jordan are usually meant by the word here used, כִּיקָּר, but the plains of Ono (ch. vi. 2), or the valley of Hinnom or Jehoshaphat, in its immediate neighbourhood, may be intended.

"*Villages of Netophathi*," v. 28.—See 1 Chron. ix. 16, of the Netophathites; Netopha, their chief town—Ezra ii. 22, Neh. vii. 26—being near Bethlehem, 1 Chron. ii. 54.

"*The house of Gilgal*," v. 29.—Perhaps Bethgilgal, north of Jerusalem, now *Jilgilia*.

"*Purified themselves*," v. 30.—See 2 Chron. *xix.* 15; Numb. *xix.* 2-20.

"*I brought up*," v. 31.—The 1st person is again resumed from ch. vii. 5, the 3rd having been used in chaps. viii.-xi.; but see on the *Authorship*, p. 6.

"*Two great companies*," v. 31.—Each containing priests, Levites, and people; the one headed by *Ezra the Priest*, the other led by the Tirahatha, Nehemiah—v. 36 and 38.

"*On the right hand*," v. 31.—Ascending the wall near the Jaffa gate (see "Plan of Jerusalem D, on the west"), the first company, under Ezra, turned to the south of the city, and went round the south and east walls to the "*dung gate*," ch. ii. 13, and iii. 13.

"*Hoshaiah*," v. 32.—Probably the Hoshea of ch. x. 23.

"*Ezra*," v. 33.—Two persons of this name have been already met with—Ezra the Priest (v. 36), and Ezra who lived in 536, and came up with Zerubbabel. It is not known who the Ezra of this verse is; it may be a corruption of Azariah which crept into the text from the margin.—*Sp. Com.*

"*Judah and Benjamin*," v. 34.—These, of course, are the *people* of these tribes.

"*Namely, Zechariah*," v. 35.—This seems to be a mistake of our A.V., "*namely*" not being in the original, and Zechariah belonging to the Levites, *not to the priests*. See ch. xi. 17, and next verse, 36, where Levites' duties are assigned to him.

"*Shemaiah*," v. 36.—These are all *persons* to v. 43. They are not found in the lists before given—ch. viii. 7, ix. 4, 5, x. 9-13.

"*Musical instruments of David*,"—1 Chron. *xxiii.* 5; 2 Chron. *viii.* 14; Amos *vi.* 5.

"*Ezra the scribe before them*," v. 36.—Ezra seems to have been, since Nehemiah's arrival, occupied almost wholly in revising the books of the Old Testament, appearing in public only on special occasions, as here and in ch. viii., where he *read the law of Moses*.

"*The fountain gate*," v. 37,—of Siloah, near Ophel, ch. iii. 15.

"*Over against them*," v. 37,—rather, "at the fountain gate straight before them they ascended the stairs of the city of David;" see Josh. *vi.* 5, and ch. iii. 15.—*Sp. Com.*

They went down apparently to dedicate "*the fountain structures*."—*Br. and F.*

"*They went up . . . above the house of David.*"—The procession (v. 31) went above (beyond) the house of David, on their way to the eastern wall. See note on v. 31.

"*The other company,*" v. 38,—headed by Nehemiah, "*and I after them,*" went round by the north wall, (see plan of Jerusalem), to the sheep-gate (east), passing the several gates in the reverse order to that in ch. iii. 1-11.

"*Gave thanks in the house of God,*" v. 40,—rather *by* the house of God—that is, near the Temple.

"*I and half the rulers,*" v. 40,—the *other half* having followed Ezra round the south wall; v. 32, and ch. xi. 1.

"*Eliakim,*" v. 41.—These are all *new names*, and evidently persons.

"*Chambers,*" v. 44,—to receive the offerings of the people. Ch. x. 32; xiii. v.

"*The portions of the law,*"—those prescribed by the law. See Lev. xxiii. 10-14, 17-20; Numb. xv. 20, 21; Deut. xxvi. 1-11, &c.

"*For Judah rejoiced,*" v. 44.—The joy of the people was great, and they manifested it by a *large increase in their offerings*. Acts iv. 32.

"*The Levites that waited,*" v. 44,—to do *service* in the Temple.

"*The ward of the purification,*" v. 45.—The observances respecting purification—1 Chron. xxiii. 28—not allowing any *unclean* persons within the courts, 2 Chron. xxiii. 19.

"*Chief of the singers,*" v. 46.—Chiefs of the singers and of the songs of praise, singers being associated with Levites in keeping "*the ward of their God,*" v. 45; the true meaning of that verse being—And they (the Levites) kept the ward, &c., *as did also the singers and porters*.

"*In the days of Zerubbabel, and in,*" v. 47.—The writer evidently implies that in the interval between these two governors there was great laxity on the part of the priests in Jerusalem. See also ch. xiii. 4-6, 10; Ezra vi. 16-22.

"*They sanctified holy things,*" v. 47.—They *set apart* (margin) the tithes and other offerings for the Levites, and the Levites set apart their *tenths* for the priests, ch. x. 37, 38.

CHAPTER XIII.

The Law is read, and the people separate themselves from the mixed multitude, 1-3. The Temple Chambers cleansed by Nehemiah, 4-9. His last Reformation, 20-31.

Israel separated from Strangers.—(v. 1) “*On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever; (v. 2) Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing. (v. 3) Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.*”

The Chambers of the Temple cleansed.—(v. 4) “*And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah: (v. 5) And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests. (v. 6) But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king: (v. 7) And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. (v. 8) And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. (v. 9) Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.*”

The Officers in God's house reformed.—(v. 10) “*And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. (v. 11) Then contended I with the rulers, and said, Why is the house of*

God forsaken? And *I gathered them together, and set them in their place.* (v. 12) *Then brought all Judah the tithes of the corn and the new wine and the oil unto the treasuries.* (v. 13) *And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiiah:* and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren. (v. 14) *Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof."*

The Violation of the Sabbath.—(v. 15) "In those days saw I in Judah some *treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.* (v. 16) *There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.* (v. 17) *Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?* (v. 18) *Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city?* yet ye bring more wrath upon Israel by profaning the sabbath. (v. 19) *And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.* (v. 21) *So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.* (v. 20) *Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.* (v. 22) *And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also; and spare me according to the greatness of thy mercy."*

Marrying strange Wives forbidden.—(v. 23) "In those days also saw I Jews that had married *wives of Ashdod,*

of Ammon, and of Moab : (v. 24) And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to *the language of each people*. (v. 25) And I contended with them, *and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves*. (v. 26) Did not *Solomon king of Israel* sin by these things ? yet among many nations was there no king like him, who was *beloved of his God*, and God made him king over all Israel : nevertheless even him did *outrageous women* cause to sin. (v. 27) Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives ? (v. 28) And *one of the sons of Joiada*, the son of Eliashib, the high priest, was son-in-law to Sanballat the Horonite : therefore *I chased him from me*. (v. 29) Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. (v. 30) Thus cleansed I them from all strangers, and appointed the *wards of the priests* and the Levites, every one in his business ; (v. 31) And *for the wood-offering*, at times appointed, and for the first-fruits. Remember me, O my God, for good."

"On that day," v. 1,—at that time ; so the same words are rendered in ch. xii. 44.

"In the book of Moses," v. 1.—The passage referred to is Deut. xxiii. 3, 4.

"Ammonite and the Moabite," v. 1.—See, for the origin of the names, Gen. xix. ; and for the causes of this exclusion, v. 2-5 ; Deut. xxiii. 4 ; Amos i. 13, ii. 1 ; and Num. xxi. 5 ; Josh. xxiv. 9. The "*Ammonite and the Moabite*" were not by this law excluded from the privileges of proselytes, but only from *alliances and incorporation* into the kingdom.—Br. and F.

"When they had heard the law," v. 3.—The marriages had been contracted in ignorance of this law, hence the mere reading of the law decided the question, ch. ix. 2 ; Ezra x. 15-24. The law was now read publicly and periodically. See Appendix G.

"The mixed multitude," v. 3.—The word thus rendered occurs for the first time in Exod. xii. 38, in reference to

those who followed the Israelites out of Egypt, Lev. xxii. 10, 11.

"*Eliashib the priest*," v. 4.—It is probable that Eliashib was at *this time* dead, and that these alliances had been contracted, perhaps, during the Governor's absence in Persia—ch. iii. 1, and v. 5, 6. It should be noticed that in the dedication of the walls (ch. xii. 27-47), nor in any of the transactions within (ch. viii.-x.), is Eliashib named as being present, his alliance with Tobiah's family being sufficient to justify his exclusion.

"*The chamber of the house*," v. 4.—Not one chamber, but all that were built around the Temple, are included in this term; 1 Kings vi. 5-14.—*Sp. Com.* It might, however, mean the one cell or chamber at the gates where all things pertaining to the Temple service were kept.—*Br. and F.*

"*Allied unto Tobiah*," v. 4.—Tobiah had married the daughter of Shechaniah. His son Johanan was married to the daughter of Meshullam, son of Berechiah (Neh. vi. 17, 18; iii. 4, 30; and Ezra ii. 5), but there was no alliance by marriage between Eliashib and Tobiah. The word has here probably a *wider* meaning,—*confederate with him*.

"*And the offerings of the priests*," v. 5,—rather, *for the priests*.

"*Was not I at Jerusalem*," v. 6.—Having finished his first period of service as governor, lasting twelve years, he returned to Persia, and came back with fresh powers.

"*Two and thirtieth year of Artaxerxes*," v. 6.—The length of reign assigned to this king proves that Artaxerxes Longimanus is referred to, for only he and Darius Hystaspes reigned for so long a term of years. See "Sketch of Persian History." Darius began his reign in 521, and reigned for 36 years; Artaxerxes in 464, and reigned 40 years, to 424.

"*King of Babylon*," v. 6.—Really king of Persia, but he was reigning also over Babylon; Dan. v. Compare also Ezra vi. 22, where the Persian king is called, for a similar reason, the king of Assyria.

"*After certain days*," v. 6.—It is generally understood that a year is intended by this expression (see Lev. xxv. 29, 30; Num. ix. 32); but it might be a longer or shorter time. Ex. xiii. 10.

"*Cleansed the chamber,*" v. 9.—See 2 Chron. xxix. 5-8; Num. xv. 9.

"*And I perceived,*" v. 10.—The particulars of this reformation are briefly these:—

1. Causing the *portions of the Levites* to be restored to them.
2. Bringing back *the Levites* to the Temple service.
3. Restoring all the Temple *sacrifices and services*.
4. Correcting abuses in the *Temple Treasury*.
5. Cleansing the *chambers* of the Temple.
6. Correcting the desecration of the *Sabbath*.
7. Breaking up all *alliances* with strangers.

"*The portions of the Levites,*" v. 10.—During Nehemiah's absence the people seem to have been alienated from the Lord's house, and to have *withheld all offerings*, because of the laxity of the priests: "*the portions of the Levites*" had not been given to them by the people. See ch. xii. 47.

"*Fled every one to his field,*" v. 10.—Not finding support in Jerusalem, they abandoned the Temple, neglected their duties there, and fled to their fields.

"*I gathered them together,*" v. 11.—The Levites who had fled to the country, v. 10.

"*Set them in their place,*" v. 11.—Standing in the courts of the Temple in readiness for their duties.

"*Then brought all Judah the tithes,*" v. 12.—The people had confidence in Nehemiah, and now that he was present, were willing to give their portions again to the Levites.—*Note*, v. 10.

"*And I made treasurers,*" v. 13.—To prevent abuses again in the management of the stores. "*They were counted . . . faithful.*"

"*And Zadok the scribe,*" v. 13.—See ch. iii. 29, 30—the Zidkijah of ch. x. 1.

"*And of the Levites, Pedaiiah,*" v. 13.—See ch. viii. 4. There is no mention of Eliashib here, yet he was the ruler of the house of God—ch. xi. 11, and *note*; probably he had died, v. 4.

"*Remember me,*" v. 14.—Another parenthetical prayer. See ch. v. 19; vi. 9-14.

"*Treading wine presses on the Sabbath,*" v. 15.—Exod. xx. 10; Isai. lviii. 13, 14. Their Chaldean masters made them disregard the Sabbath.

"*In the day wherein they sold,*" v. 15.—The "*in*" should

be "*on*," or concerning. I testified against them *about* the day—that is, the *Sabbath*.

"*There dwelt men of Tyre*," v. 16.—The word *dwelt* is emphatic here. He does not complain that Tyrians brought fish for sale, but that a kind of *Tyrian colony* then dwelt there—took up their settled residence there. Ezra iii. 7.

"*Brought fish*," v. 16.—The *fish gate* was named so because through it came the fish brought from the north of the country. See ch. iii. 3.

"*With the nobles of Judah*," v. 17.—The rulers, ch. ii. 16; iv. 14, 19; v. 7.

"*Did not your fathers thus*," v. 18.—See Jer. xvii. 21-27.

"*Began to be dark before the Sabbath*," v. 19.—The Sabbath began at *sunset*; this precaution was taken, therefore, towards the evening of the preceding day.

"*Some of my servants*," v. 19.—These appear to be *his own servants*, set for the time as guards at the gates for greater safety. Ch. iv. 16-23; v. 16.

"*Lodged without Jerusalem*," v. 20.—They erected booths against the walls, either waiting for the opening of the gates, or in hope of attracting the people without the walls to purchase their goods.

"*I commanded the Levites*," v. 22.—Probably relieving his own servants, and as a permanent guard there.

"*Wives of Ashdod*," v. 23.—Philistines; known later on as Azotus. Acts viii. 40.

"*The language of each people*," v. 24.—Their children spake partly Hebrew or Aramaic, and partly the Philistines' language, akin to that of *Egypt*—see Gen. x. 13, 14—where we find the Philistines were descended from *Misraim* or Menes, who founded the Egyptian Empire.

"*And cursed them*," v. 25.—As in ch. v. 12, 13.

"*Smote certain of them*," v. 25.—More probably *caused* them to be punished thus, than that he himself smote them or plucked off their hair. To cut off the hair was a usual mode of degrading.

"*Solomon, king of Israel, sin*," v. 26.—1 Ka. xi. 1.

"*Beloved of his God*," v. 26.—2 Sam. xii. 24, 25.

"*Outlandish women*," v. 26.—Women from foreign lands—not of Israel.

"*One of the sons of Joiada*," v. 28.—Manasseh.

"*I chased him from me*," v. 28.—Drove him away from the service of the Temple. In order to reconcile the son

of Joiada for the loss of the Temple service, Sanballat obtained permission from the king of Persia to build a temple on Mount Gerizim, whose splendour rivalled that of the Temple of Jerusalem. According to Josephus, the Temple of Gerizim was built in the time of Alexander the Great, 336 B.C., but it is very unlikely that there should be two persons named Sanballat similarly allied to a Jewish high priest; and, besides, Joiada's *son* could scarcely live to Alexander's days. The temple on Gerizim was destroyed B.C. 136 by Hyrcanus, after his victories over the king of Syria.

"*The wards of the priests,*" v. 30.—Here *wards* mean *offices*.

"*For the wood-offering,*" v. 31.—See ch. x. 34, and *note*.

SUPPLEMENTAL NOTES.

The Authorship of Nehemiah.—"In the Book of Nehemiah, Nehemiah himself relates in the first person, in one consecutive narrative, the history of the rebuilding of the walls of Jerusalem, from the time that God first put the desire into his mind at the court of Persia, until it was completed, and he had made over the charge of the city (ch. i-vii. 4), and ends with his gathering the people together (ch. vii. 5). The next portion describes what they did when so gathered (ch. viii.-x.) The acts being religious, not civil, the prominent part belonged to Ezra. Nehemiah joins himself in with the rest of the congregation, saying no longer "I," but "we." The 11th chapter gave no occasion for the first person, being an account of measures taken by the people themselves for the re-peopling of Jerusalem. In the 12th and 13th Nehemiah had again occasion to speak of himself. The act with which this history closes falls soon after B.C. 414. The whole, then, of the book *which admits of it* (ch. i.-vii., x. 28-39, xii. 27-47, xiii.) *is written in the first person.* Where Nehemiah acted alone (ch. i.-vii.) he necessarily speaks of himself, "I;" where the first part belonged to another he classes himself with others, "we," (ch. ix. 38, x. 1). Thus, all marks itself as contemporary," &c. —"*Lectures on the Prophet Daniel,*" by Dr. Pusey, p. 339.

2. On the Language of the Book of Nehemiah.—"In respect to language and style, this book is very similar to the Chronicles and Ezra. Nehemiah has, it is true, quite his own manner, and certain phrases and modes of expression peculiar to himself. He has also some few words and forms not found elsewhere in Scripture, but the general Hebrew style is exactly that of the books purporting to be of the same age. Some words occur in Chron., Ezra, and Neh., but *nowhere else.* . . .

"The Book of Nehemiah has always had an undisputed place in the canon, being included by the Hebrews under

the general head of the "Book of Ezra."—*"Smith's Dictionary of the Bible,"* p. 605.

3. On the numbers of those who returned with Zerubbabel.—It is stated by Mr. Bannister (*"Survey of the Holy Land"*) that the number of those who returned with Zerubbabel were over 150,000. The 42,360 enumerated in Ezra ii. and Neh. vii. are stated by him to have been all *men*. The women, consequently, would give a similar number, and, with old persons and children, the sum total would amount to about 150,000.

4. Neh. vii. 65.—In the *"Speaker's Commentary,"* the difference in the amount contributed—in Ezra 61,000 drachms of gold, in Neh. 41,000—was explained by supposing that for 4 we should read 6 in *Neh.* The following, from *"Smith's Dictionary of the Bible,"* supports this explanation: "The shares, we learn from Nehemiah, were 20,000 in two out of the three donors, but 1,000 in the case of the third *and chief donor*. Is it not evident that in Nehemiah the 20 has slipped out of the text?"

5. "Jews and Samaritans."—The causes of the enmity which subsisted between the people of Samaria and returned tribes of Judah and Benjamin are briefly as follows:—

1. In 721 B.C. the ten tribes were carried into captivity by Shalmanezzer, King of Assyria; and at a later date (B.C. 677) all that remained in the country by Ezerhaddon. These kings placed in the cities of Samaria colonists from Babylon, Hamath, Sepharvaim, and Iva. These new inhabitants were idolaters (2 Kings xvii. 41); and although to some extent instructed in the religion of the land, yet even then, while they feared God, they also worshipped idols. This idolatry was one of the chief causes of the enmity.—See *Appendix H.*

2. After the captivity they desired to be allowed to participate in the rebuilding of the Temple at Jerusalem. Ezra rejected their claim, and at once they threw off the mask, and became open enemies, frustrating the work of the Jews through several successive reigns—from Cyrus to Darius Hystaspes, B.C. 519.—See Ezra iv., &c. This was a second cause.

3. In the year 409 Manasseh was expelled from Jerusalem by Nehemiah (ch. xiii.) because he refused to put away a *strange wife*. The expelled priest obtained per-

mission from the king of Persia, Darius Nothus, to erect a temple on Mount Gerizim, for the use of the Samaritans who had given him refuge. This was a *third* cause.

The Samaritans had thus their sacred mountain, Gerizim; their own temple, built on a grander scale than that in Jerusalem; and their own law, for while they rejected the books of the Old Testament, they yet had their own copy of the five Books of Moses (evidently from, at all events, a date anterior to B.C. 971, when the separation under Jeroboam took place; for after that time they would not have received the Law from the two tribes from whom they had revolted.—See "*Graves on the Pentateuch*").

This Samaritan Pentateuch was written in the ancient Hebrew character, and copies of it are at the present time in the Gotha Library and elsewhere.—See "*Smith's Dictionary of the Bible*."

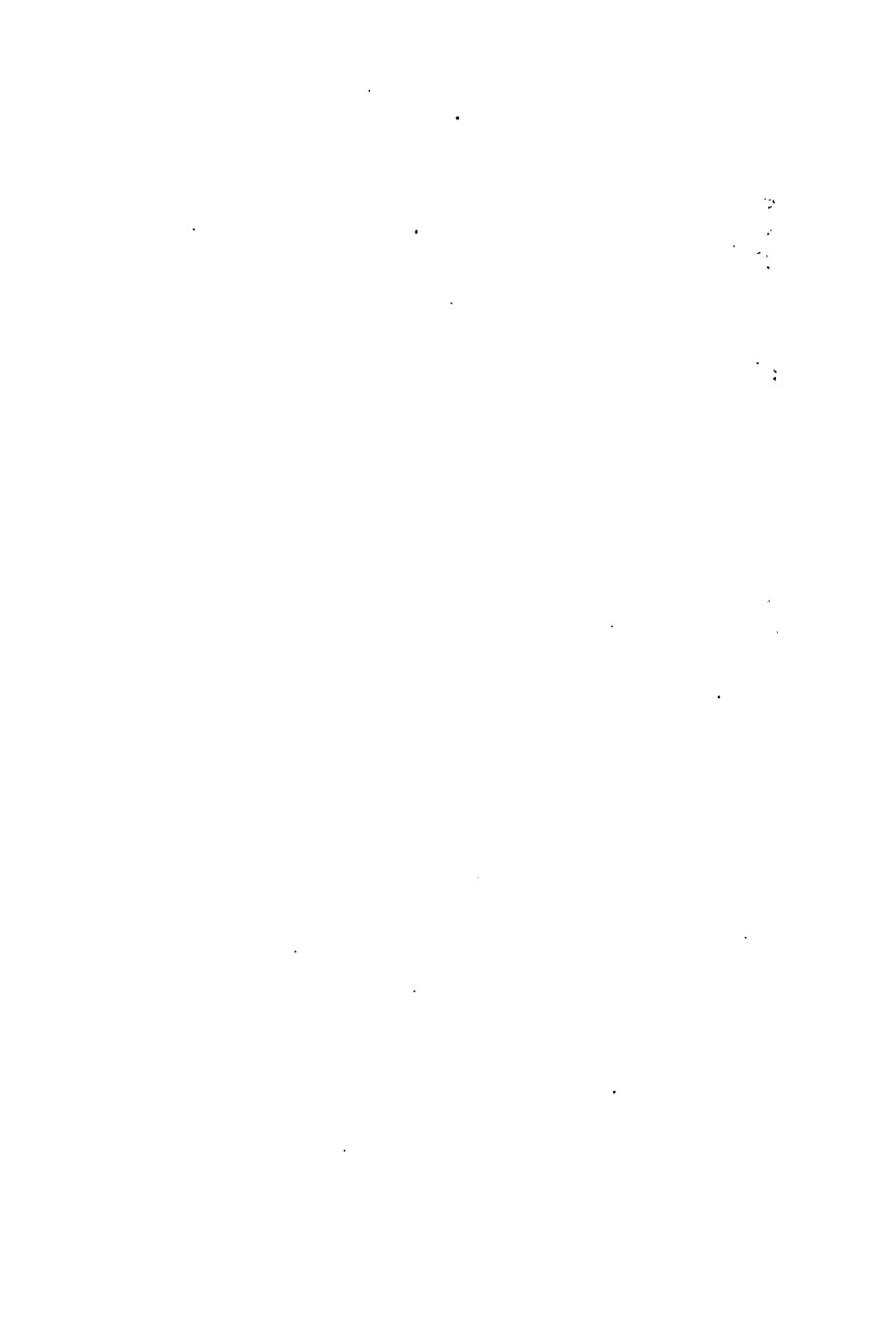
The word *Samaritan* (see John iv.) occurs only once in the Old Testament (2 Kings xvii. 29), and is there applied to the idolatrous inhabitants planted in the cities of Israel by the Assyrians.

EPITOME OF THE LIFE OF NEHEMIAH.

A sketch of the Life of Nehemiah should be drawn up after a careful study of *the Text*, and this Manual. The Tabular View, Appendix A, should be referred to, for the Chronology and general relation of his times to other countries. Then, the Introductory Notices under "The Times of Nehemiah," especially "*Judea*," pp. 3, 4; and lastly, the *Chronological Outline* of the Text, and "*Synopsis of Contents*," pp. 7, 8.

The materials for this sketch are all contained in *the Book of Nehemiah*, and with the aid which this Manual affords, should be readily thrown into form.

APPENDIX.



Appendix A. — Tabular View of Times of Ezra and Nehemiah, B.C. 536 to 400.

ROME.	GREECE.	JUDÆA.	PERSIA.	REMARKABLE EVENTS & PERSONS.
536. Servius Tullius then reigning. 534. Tarquin the Proud. 510. KINGS expelled. CORNELIUS instead. 501. LARS PORCINA. Latin War. 494. 1st SECESSION. (Tribunes) 'Coriolanus.' 496. Agrarian Law. 488. War with VIL.	Death of Polycrates of Samos 527. 492. 1st Invasion by FERIA (Marathon). 490. 2nd Invasion by Persia. Thermopylae. Salamis. 471. Birth of Themistocles 466. Victory by Cimón at the Eurymedon. 454. PERICLES. 450. Long walls at Athens Sacred War. 448. Herodotus. 444. Thucydides. 431. Peloponnesian War Birth of Plato. 420. ALCEIADES.	ZEVRABEEL returns with 1st band of Jews— 42,390. JESHA, high priest. Samaritan op- position. Haggai and Zechariah. TEMPLE built JOKIM, high priest. EZA returns with 6,000 or 7,000. ELIAHED, high priest. 445. NEHEMIAH'S 1st visit. Walls built. 2nd Commission as Governor. JOIADAB, high priest. MATHATHIAS, Canon closed Temple built on Mount Gerizim by Sanballat.	YEVS begins to reign. Dan x. 12. 529. Cambyges. 522. Smerdis. 521. DARIUS, Hystaspes. 499. Ionian revolt. Sardis burnt 493. 1st Invasion of Greece. 468. XERXES Invades Greece. 465. ANAXAGORAS, Phil. 464. ARTAXERXES (Longimanus). (Esther). 454. Egypt subdued. 439. METO'S Cycle. PHIDIAS, Sculptor ZENO, Logician. Birth of Plato, Phil. Euripides. Aristophanes. Socrates. Xenophon.	Thaspis 532. Pythagoras.
451. DECELYTIA. Laws of 10 Tables. Death of Virginia. 448. 2nd SECESSION. 443. Censorship instituted 439. CINCINNATUS Dic- tator. 405. Siege of Veil.	405. Battle of Egospo- tamos. The 30 tyrants.	405. Temple built on Mount Gerizim by Sanballat.	405. ARTAXERXES Mnemon. Bat. Cunaxa. 401.	

APPENDIX B.

TABLE OF FESTIVALS.

Sacred Year.	Month.	Festival.
BEGINNING OF THE SACRED YEAR.		
1ST	Abib (<i>March.</i>) Ex. xii. 2, or Nisan, Ex. xxiii.	14. Feast of Passover, 1 Cor. v. 7, 8. 15. „ Unleavened Bread. „ First Fruits, 1 Cor. xv. 20.
2ND	Zif (<i>April.</i>)	
3RD	Sivan (<i>May.</i>) Lev. xxiii.	„ Pentecost, Acts ii. „ First Fruits of Wheat.
4TH	Tammuz (<i>June.</i>) Ezek. viii. 14.	
5TH	Ab (<i>July.</i>) Neh. x.	14. „ of Wood Offering. (<i>Xylophoria.</i>)
6TH	Elul (<i>August.</i>) Neh. vi. 15.	9. Temple taken by Chaldeans, (and by Romans.)
CIVIL YEAR BEGINS.		
7TH	Tisri (<i>September.</i>) 1 Ka. viii. 2.	1. Feast of Trumpets. 10. Day of Atonement, Lev. xvi. 15. Feast of Tabernacles, John vii. 37.
8TH	Bul (<i>October.</i>)	
9TH	Chisleu (<i>November.</i>)	Feast of Dedication.
10TH	Tebeth (<i>December.</i>)	
11TH	Sebat (<i>January.</i>) Zech. i. 7.	
12TH	Adar (<i>February.</i>) Esther ix.	14. Feast of Purim.
13TH	Ve-Adar.	13. Lunar Month (added when necessary.)

APPENDIX C.

HIGH PRIESTS—LINE OF SUCCESSION

(Leading Names alone inserted.)

CIVIL RULERS.	HIGH PRIESTS.
1480.—Moses.	Aaron.
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1451.—Joshua.	Eleazar: (<i>Ithamar.</i>)
1421.—Othniel.	Phinehas.
* *	* *
Eli.	Eli.
Samuel.	Ahitub.
* *	* *
1095.—Saul.	Abiathar.
1055.—David.	Zadok.
1015.—Solomon.	Azariah:
* *	* *
Uzziah.	Azariah.
*	*
Abas.	Urijah.
* *	
599.—Zedekiah; under	Seraiah:
(Babylon 70 years.)	Jehozadak.
536.—Zerubbabel, return.	Jeshua.
(Persian Governor.)	Joiakim.
457.—Ezra.	Eliashib.
"	(Same.)
445.—Nehemiah.	Johada.
"	Johanan.
"	
336.— (ALEXANDER GREAT.)	Jaddua.
Ptolemy Soter.	Onias I.
	Simon the Just.

The High Priests whose names are in italics were descended from Aaron by Ithamar, the others by his eldest son Eleazar.

APPENDIX D.

COURSES OF PRIESTS AND LEVITES.

The Priests of the Order of AARON were divided for the first time, by DAVID, into 24 courses, viz:—

1. Jehoiarib.	9. Jeshua.	17. Hezir.
2. Jedaiah.	10. Shecaniah.	18. Aphses.
3. Harim.	11. Eliashib.	19. Pethahiah.
4. Seorim.	12. Jakim.	20. Jehezekel.
5. Malchijah.	13. Huppah.	21. Jachin.
6. Mijamin.	14. Jeshebeab.	22. Gamul.
7. Hakkoz.	15. Bilgah.	23. Delaiah.
8. Abijah.	16. Immer.	24. Maaziah.

Of these courses 16 belonged to the line of Eleazar, and 8 belonged to the line of Ithamar.

They entered on their duties on the Sabbath-day, and ceased on the Sabbath,—the outgoing course offering the morning sacrifice, and the incoming priests taking the evening sacrifice. 2 Chron. xxiii. 8.

Four courses only returned with Zerubbabel, each course containing now only 1,000 men: they were Jedaiah's (2nd of David's), Immer (16th of David's), Harim (3rd of David's)—1 Chron. xxiv. 1-19, Ezra ii. 36-39,—and Pashur, a chief priest of Malchijah's line,—Neh. xi. 12; Jer. xxi. 1, xxxviii. 1; 1 Chron. ix. 12, xxiv. 9. Pashur seems to have become the head of a course in Nehemiah's time. Ezra ii. 38; Neh. vii. 41, x. 3.

These four courses, containing altogether not more than 4,000 men, were subdivided into 24 courses anew, bearing the same names as before, after the Captivity. They were the "*chief priests*" of New Testament history.

LEVITES.—The priests being descended from Aaron, the great grandson of Levi, were all Levites; but only one branch of the Levites were priests, viz, the descendants of Aaron.

In David's time, after the *sacred census* was taken, the Levites were divided as follows (see 1 Chron. xxiii. 3-5, ix. 19; 2 Chron. xxxi. 2):

Over the "*work of the House of the Lord*," - 24,000
(To wait on the sons of Aaron.)

See 1 Chron. xxiii. 3, 4, 28.

" <i>Officers and Judges</i> ,"	- - - - -	6,000
(In administering the written law.)		
" <i>Porters</i> ,"	- - - - -	4,000
(To keep the Temple Gates, to keep peace within its precincts, to prevent unclean persons from entering, to act as night patrols.)		
1 Chron. xxiii. 5, and xxvi.		
" <i>Musicians</i> ,"	- - - - -	4,000
(To praise the Lord with instruments, to prophesy with harps, see 1 Chron. xxv.)		
Neh. viii. 7, ix. 5, x. 37, xi. 15, xii. 29.		

The Singers were divided into 24 courses, under the three fathers of the Levites—Heman, Asaph, and Ethan, constituting in all a body of over 280 musicians and singers, who were always engaged in the sanctuary service.

The Porters were also divided into 24 courses, of which only 6 returned from Babylon.

APPENDIX E.

THE SECOND TEMPLE.—ch. vii. 65.

The Jews have observed that five Signs of the Divine Glory were in the First Temple, which were wanting in the Second.

1. The URIM AND THUMMIN, by which the high priest was instructed of the will of God.
2. The ARK OF THE COVENANT, from whence God gave answers by a clear and audible voice.
3. The FIRE UPON THE ALTAR, which came down from heaven and consumed the sacrifices.
4. The DIVINE PRESENCE, represented by a visible appearance—(The SHEKINAH).
5. The SPIRIT OF PROPHECY. 2 Pet. i. 21; 1 Pet. i. 11. Yet the second Temple exceeded the first (Pearson on the Creed, p. 104) in Glory, because of HIS PRESENCE, who came to cleanse and restore. Mal. iii. 1; Hag. ii. 6-9.

APPENDIX F.

PERIODS OF HEBREW LITERATURE.

The period from the age of Moses to David has been considered *the golden age* of the Hebrew language.

The period from David to Hezekiah or Manasseh has been termed *the silver age*, several *foreign* words having been received into it from the commercial and political intercourse of the Jews and Israelites with Assyria and Babylon.

The period from Manasseh and the Captivity has been designated *the iron age*, the purity of the language having been neglected, and *many* foreign words having crept into it.

The period from the Captivity to the times of Christ has been termed *the leaden age*, the Hebrews having apparently adopted the vernacular languages of the countries where they had resided, so that after this time they spoke a dialect of Chaldee mixed with Hebrew words. Hence when the Scriptures were read, it was found necessary to interpret them to the people in the Chaldean language, Neh. viii. 8. This language, as spoken by the Jews, after this time was known as the Syro-Chaldee, or Aramaic, the Hebrew proper being retained as a learned language among the priests and Levites.—*Scriptures Arranged*, 3rd Edit., p. 16. *Horne's Introduction*, vol. 2, p. 6.

Scott, however—see *Com. ad locum*—maintains that the fact that the prophets Haggai, Malachi, and Zechariah, wrote in Hebrew after the Captivity, proves beyond any doubt that the Hebrew was spoken and understood by the people on the return from Babylon, and that they could not have forgotten their language within 70 years.

Young students will do well to note the value of *this classification* of the Hebrew writings under the several periods. It may be illustrated by the changes in the English language. In the 8th century, *Bede* wrote his *Ecclesiastical History*. In the 11th century, the Norman language (French) gave numerous words, which were afterwards in use. It is impossible that *Bede's* language could be used in later times, when the English became

mixed with various other tongues. Similarly the Penta-teuch, the *purest* Hebrew, was written in the golden period; the former Prophets, Joshua, &c., in the *silver period*. And after the Captivity the writings are so characterised by words imported from the nations around, that the *time* of their authorship cannot fairly be doubted.

APPENDIX G.

EZRA'S REVISION OF THE SCRIPTURES.

Neh. viii. 2-15.

"The name of *Ezra the priest* occurs for the first time in the Book of Nehemiah in chap. viii. When the law was to be read, he comes forward to read and interpret it to the people. It was during this period of retirement under the government of Nehemiah that he carried out his great work of *revising* the law of Moses and other books of the Old Testament. The following are the "*particulars*" of his work:—

1. He corrected all errors which had crept in through the carelessness of transcribers.

2. He *collected together* (but see Appendix H) all the books of which the Holy Scriptures did then consist, and settled the canon of Scripture for his own time, dividing them into three parts—(1) The Law; (2) the Prophets; (3) the Hagiographa, or holy writings.

3. He added explanatory verses and words where they seemed needed in the earlier books—as in Gen. xii. 6, xxii. 14, xxxvi. 31; Exod. xvi. 35; Deut. ii. 12, iii. 11, 14; Prov. xxv. 1.

4. He changed the old names of places that were grown obsolete. Gen. xiv. 14; Josh. xix. 47; Judg. xvii. 29; &c.

5. He wrote the whole Bible in Chaldee characters, in which, since then, the books of the Old Testament have been printed—the old Hebrew characters being retained only by the Samaritans.

Having completed his edition of the Law of God, and written it out fairly in the Chaldean character, Ezra pub-

licly read it to the people of Jerusalem on the Feast of Trumpets—1st day of Tizri, Neh. viii. 1.

And it is more probable that Ezra's reading to them the law gave them occasion of erecting synagogues among themselves for their instruction after the Captivity, touching which we shall enquire—

1. In what places they were erected?
2. What was the service performed therein?
3. What were the times of their assembling for service?
4. Who were their ministers to perform?"

(*Prideaux's Connections*, pp. 330-358. See also "*Townsend's Bible*" *ad locum*; and "*Smith's Dictionary of the Bible*.")

Respecting the four enquiries of *Dean Prideaux*, it may be enough here to state briefly—

1. *Synagogues* were to be built in every place where there were *ten persons of full age and free condition*. In our Lord's time there were 480 in Jerusalem (?).

2. *The service* consisted of prayer (the 18 prayers—*Shemoneh* and *Eshreh*—of the Liturgy); of reading the Scripture, Luke iv. 18; of expounding the Scriptures.

3. *The times*.—Monday, Thursday, and Saturday; that is, two days and the Sabbath.

4. *Who may minister*.—The synagogue service was not confined to the sacerdotal order. Luke iv. 18.

Dr. Smith says:—The principal works ascribed to Ezra are—

- (1) The institution of *the Great Synagogue*.
- (2) The settling the canon of Scripture, &c.
- (3) Introducing the Chaldee character instead of the old Hebrew.
- (4) *Writing* several books—viz., Chron., Ezra, Esther, &c.
- (5) Establishing synagogues.

—*Dictionary of Bible*.

May there not be added to these works at least one more, which seems to have been directly the result of the introduction of synagogue worship and of the public reading of the Scriptures therein three days in every week—the termination of idolatry? Up to the time of the Captivity they seem to have had an invincible tendency to idolatry; but after the return from the Captivity in Babylon they never again sinned in that direction. The change was marvellous, and, under God, must be ascribed to the

systematic reading of the Word of God, and the spread of divine truth thereby through the families of Israel.

Compare, for the effect of the word when the people heard it read, Neh. viii., and xiii. 1, 2.—*History of the Jews in all ages*, p. 268.

APPENDIX H.

"THE GREAT SYNAGOGUE," &c.

On the return of the Jews from Babylon, B.C. 536, a great council was appointed, according to Rabbinic tradition, to re-organise the religious life of the people. It consisted of 120 members, known as the men of the *Great Synagogue*. Ezra was recognised as their *president*. They collected the sacred writings of former ages and their own, and so completed the canon of the *Old Testament*. They instituted the feast of *Purim*, in remembrance of their deliverance from Haman, in the time of Ahasuerus and Esther. They organised also the ritual of the synagogue.—*Smith's Dictionary of the Bible*.

While some uncertainty hangs around the foregoing, the narrative in Nehemiah, ch. viii. 13, clearly implies the existence of a body of men acting as counsellors, under Ezra's presidency, and these may have been delegates from the provincial synagogues—a national synod. The members of this body were succeeded by others, so that the Great Synagogue, which met first under Ezra, for the purposes above stated, continued to meet periodically, *themselves or their successors*, for nearly 200 years.—Simon, *the Just*, in Alexander's time, being their *last president*.

On the Canon of Scripture the student may consult "*Haevernick on the Old Testament*," or "*The Scriptures Arranged*," pp. 21-31. It should be carefully noted, in reference to the statement that Ezra and Nehemiah collected the Scriptures of the Old Testament and closed the Canon, that it is not thereby implied that Ezra was the first person who collected them. In the books above referred to, it will be seen that a collection of Scriptures was in progress from the earliest times. Exod. xvii. 14; Deut. xxviii. 58-61; Joshua xxiv. 26; 1 Sam. x. 25; Isaiah xxxiv. 16.

APPENDIX I.

REFERENCES TO NEHEMIAH IN THE
NEW TESTAMENT.

"Smith's Dictionary on its Language."

- iii. 1. The sheep gate.—John v. 2.
- viii. 6. Saying Amen.—1 Cor. xiv. 16.
- " " 1 Tim. ii. 8.
- " 2. Expounding.—Luke xxiv. 27.
- ix. 6. God the Creator.—Rev. xiv. 7.
- " 13. Good statutes.—Rom. vii. 12.
- " 19. The pillar of cloud.—1 Cor. x. 1.
- " 29. The Law.—Gal. iii. 12.

APPENDIX K.

• EXPRESSIONS OR WORDS PECULIAR TO
NEHEMIAH.

See "*Lectures on Daniel*," by Dr. Pusey, p. 341, &c.

- 1. His "*parenthetic prayers*," ch. iv. 4; v. 19; vi. 9, 14; xiii. 14, 22, 31.
- 2. The ways in which he uses the name of God :—
 - "*My God*,"—ch. ii. 8, 12; vii. 5; xiii. 14, 22, 31, &c.
 - "*O our God*,"—when *others are concerned* in the subject of his prayer; iv. 4, 9, 20; v. 9; xiii. 18, 27, &c.
 - "*His God*,"—used of Solomon; xiii. 26.
 - "*Their Lord*,"—iii. 5; viii. 10, "our Lord;" x. 30, "our Lord."
 - "*The God of heaven*,"—in ch. i. and ii. only, where the power of God is referred to in relation to those who were *not Jews*; ch. i. 4, 5; ii. 4, 20, "against Sanballat," &c.
 - "*The great and terrible God*,"—This is taken from the Pentateuch (see note on i. 5); but Nehemiah uses here an article, "*the God*," Ha-el, as do also the Levites, ch. ix. 32.

- "*The servant of God*,"—This title occurs only in ch. x. 29, and in 1 Chron. vi. 34; the usual phrase, of frequent occurrence, being *servant of the Lord*.
- "*The congregation of God*,"—only in ch. xiii. 1; the usual, though not frequently used phrase being *congregation of the Lord*; Num. xvi. 3; xx. 4.
- "*To swear by God*,"—ch. xiii. 25; found only here and in 2 Chron. xxxvi. 13, where it is used of Nebuchadnezzar, a heathen. Compare also Gen. xxi. 23; 1 Sam. xxx. 15, where it is used towards persons who were not Israelites; "to swear by the Lord" being the usual expression.
- "*Thanksgiving unto God*,"—ch. xii. 46 (here only).
- "*The fear of God*,"—ch. v. 15; here and in 2 Sam. xxiii. 3.
3. Peculiar expressions :—
- (1.) "*Rulers*," and "*nobles*,"—ch. ii. 16, iv. 8-13, v. 7-17, &c. Found also in Ezra ix. 2; Eccl. x. 17; and in other places. They are both applied to "state officers," as opposed to "ecclesiastical," hence they are omitted in the religious ceremony, ch. viii.-x., "heads of the fathers" being found instead.
- (2.) "*Tirshatha*,"—See notes ch. vii. 65, &c.

APPENDIX L.

GEOGRAPHY OF THE BOOK OF NEHEMIAH.

An *outline map* should be procured (or prepared), and *all the places* which are named in this Book should be entered in it.

The *Divisions of the Land after the Captivity* should be indicated by dotted or coloured lines, and the possessions of the tribes *who returned from captivity* carefully defined.

The student should also enter in the map the *principal places* in the tribes of Judah-Benjamin, and commit the names of those places to memory.

It would be well also to indicate the cities and possessions of the *priests and Levites* within the boundaries of the returned tribes.

From the times of Ezra and Nehemiah up to the birth of Our Lord, the land west of Jordan was divided into three

parts, Galilee, Samaria, and Judea; with Peræa and Trachonitis, &c., on the east of the river. The tribes that lay within each of these divisions should be marked by boundary lines of some distinguishing colour. The following table may help the memory :—

<i>North.</i>	<i>Central.</i>	<i>South.</i>	<i>East of Jordan.</i>
Asher,	$\frac{1}{2}$ Manasseh,	Dan,	$\frac{1}{2}$ Manasseh,
Naphtali,	Ephraim.	Benjamin,	Gad,
Zebulun,		Simeon,	Reuben.
Issachar.		Judah.	

That is, 4 north, $1\frac{1}{2}$ centre, 4 south, $2\frac{1}{2}$ beyond Jordan.

The following are the *principal places* within the tribes of Judah and Benjamin, Ephraim, Dan and Simeon :—

In Judah (bounded by Benjamin on N., by Idumæa on S., by Dan and Simeon on W., and by the Dead Sea on E.)—Azekah, Makkedah, Libnah, Adullam, Tekoah, Debir, or Kirjath-Sepher, Bethlehem, Netophah, Emmaus, Engedi, and Hebron, or Kirjath-arba.

In Benjamin (bounded by Ephraim on N., by Judah on S., by Dan on W., and by the Jordan on E.)—Hai, Bethel, Gibeon, Jericho, Gilgal, Mizpeh, Ophrah, Anathoth, Jerusalem, and Gibeah.

In Ephraim (bounded by Manasseh on N., by Dan and Benjamin on S., by the Great Sea (Mediterranean) on W., and by Jordan on E.)—Shechem, Samaria, Shiloh, Beth-horon, Gezer, Timnath, Serah, Lydda (Lod), Michmash.

In Dan (on the N.W. of Judah, bounded by Benjamin on N., by Simeon and Judah on S., by Judah on E., and by Mediterranean Sea on W.)—Ajalon, Dan or Lesham, Eshtaal, Gathrimmon, Gibbethon, Joppa, Modin, Timnath, Zorah.

In Simeon (bounded by Dan on N., by Judah on E., by the Desert of Zin on S., and by the sea on W.)—Ain, Beersheba, Hormah, Ziklag, &c.

The **Plains** of Jordan (of Sharon) should be indicated, and the positions of the principal hills, rivers, and lakes *in the whole land*—e.g., Hor-ha-hor, Hermon, Tabor, Little Hermon, river Kishon, the river of Egypt (Sihor).

QUESTIONS FOR EXAMINATION.

Book of Nehemiah.

1. What information can we gather as to the life of Nehemiah from this book?
2. Define the geographical limits of the Tribes of Judah and Benjamin at this period.
3. In what connection do the following words occur: "He was a faithful man, and feared God above many?"
4. Explain what is meant by the following: "Who is there that, being as I am, would go into the temple to save his life?" and "That I should be afraid, and do so, and sin."
5. When were the walls dedicated? State clearly your reasons for this conclusion.
6. Give a brief summary of the Levites' confession.
7. Define the points of the Covenant sealed by the priests, Levites, and people.
8. Among those who read the Law to the people with Ezra, ch. viii., Jeshua, Bani, and others who had returned with Zerubbabel 80 years previously, are named. Explain.
9. State your reasons for assigning to Nehemiah the authorship of this book.
10. Define the functions of the Levites.
11. Describe the various attempts of the Samaritan party to hinder the work of Nehemiah.
12. Give some account of the following—Gashmu, the prophetess Noadiah, Tobiah the slave, and Eliashib.
13. Where probably was Ezra during the building of the walls?
14. To what causes may the cessation of idolatry among the Jews, after the Captivity, be ascribed?
15. How many of the courses of priests returned with Zerubbabel?
16. The name of the High Priest is not mentioned among those who dedicated the walls. How is this to be accounted for?
17. Describe briefly the ceremony of dedication. At what point did the two processions ascend the walls?
18. Describe the route taken by Nehemiah on the occasion of his night visit to the walls.
19. What causes may be assigned for the opposition of the Samaritan party to the restoration of Jerusalem?

20. Define the positions of the following places :—"The fish gate," "The tower of the furnaces," "Ophel," "Nephtah," "Anathoth."

21. Give some account of the king of Persia by whom Nehemiah was authorised to build the walls ; name, also, his predecessor and successor on the throne.

22. Give the particulars of Nehemiah's reformation of the abuses in the Temple *after his return from Persia* the second (or third) time.

23. Describe briefly the causes which led to the building of the Temple on Mount Gerizim. How long did it stand ?

24. By what empire or kingdom was the Persian succeeded ?

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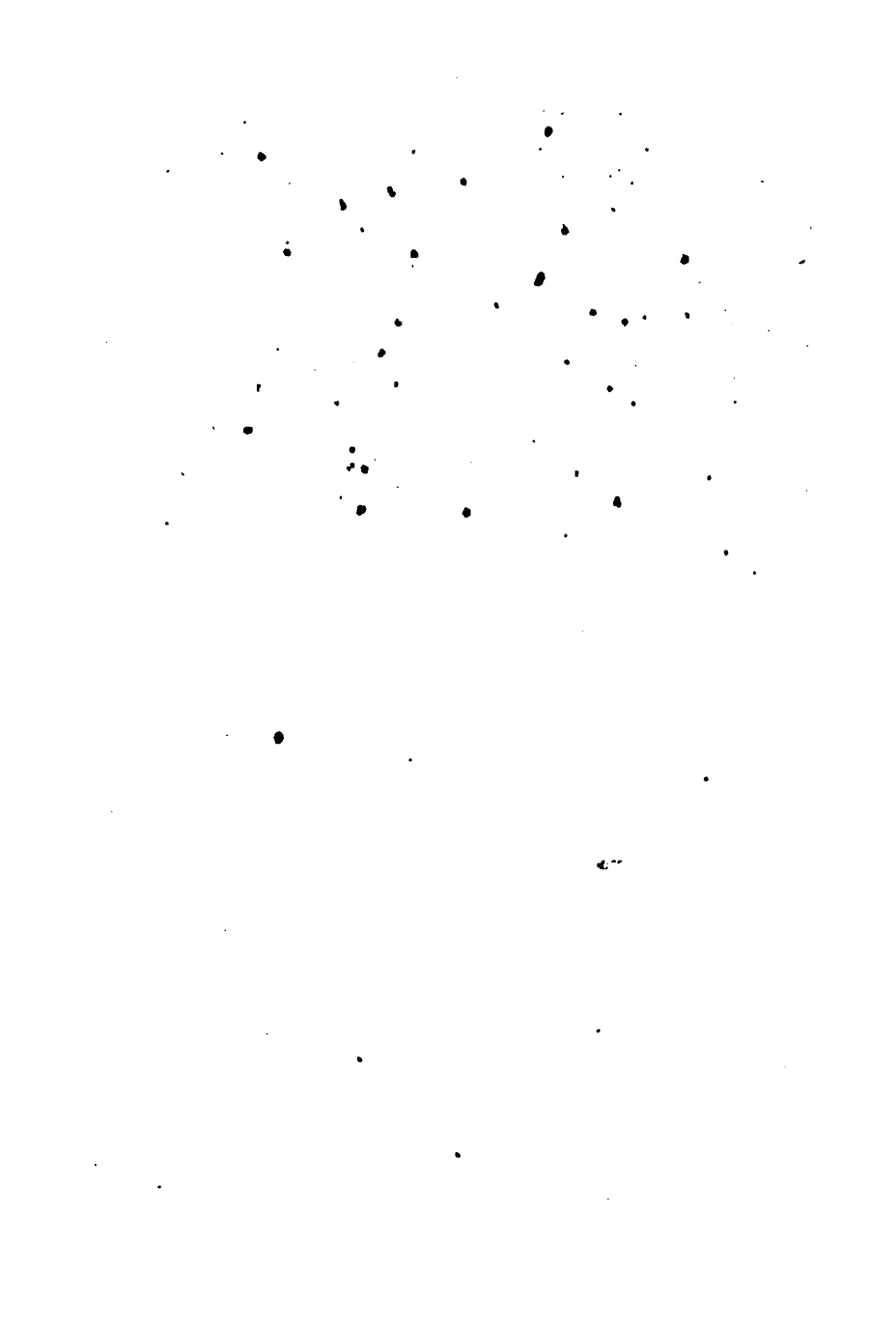
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